

Prisoners receive hope and love from volunteers



by Keith Knight

Rica Vanderlaan walked into the Vanier Centre for Women in Brampton, ON to meet Karen, a young woman prisoner who had asked for a friend.

"I'm not really sure what I expected when I went. I guess I tried to play down my expectations to avoid disappointments. It was not as uncomfortable as I expected."

Rica is a volunteer with M2/W2 which stands for Man to Man/Woman to

Woman. The program has been successful in befriending those in prison and providing moral support for them when they come out of prison.

M2/W2 shows Christian love and concern for the prisoner through a group of people from the Christian community who are interested in forming long-term friendships with prison inmates who are isolated.

Volunteers (called sponsors) begin their relationships with people while they are still prisoners with the

intention of building a relationship that continues "on the street."

The program has branches all over North America. The concept of the ministry began in Washington state in 1963. M2/W2 sponsors are urged to be "quick to listen, slow to speak."

Rica is a member of First Christian Reformed Church of Toronto and works as senior resident care co-ordinator for Extendicare. She first heard about the program through the church.

"I hope that visiting Karen will create an awareness for me of people with backgrounds like Karen's. I want to learn about her world because I cannot live in my own little world. I feel a sense of justice for all people," says Rica. "I also hope to grow as a Christian, in trying to reach someone like Karen, not just as a friend but as a Christian friend."

Karen is housed in the Vanier Centre, the medium security provincial prison for women in Ontario which accommodates up to 120 women. There are 13 other institutions in Ontario which use the M2/W2 program.

FatherImage

Harry Noordam co-ordinates the M2 program in the St. Thomas area. He is an active member in the Free Christian Reformed Church. He works with boys at the Elgin-Middlesex Detention Centre, a maximum security detention centre for those serving sentences of less than 90 days.

"It is 7 p.m. and we sign in as M2 visitors. The lieutenant gives us a list of boys which the chaplain has left behind for us. We each pick our boy and the officer on duty calls them down. As I have to start a new acquaintance, I just pick a name at random and I ask for Keith. With a prayer in my heart I wait with anticipation. He is friendly, courteous, calm and very communicative. We hit it off right away. Keith tells me about his past and present problems.

"In the weeks that follow we both start to look forward to our visits. He is looking for spiritual guidance and we have lengthy discussions about the love of God and how Christ can and will change lives. On one of my visits I gave him a Bible and Keith was visibly moved and happy with it and promised to read it regularly."

M2's Ontario co-ordinator is Harry Nigh, a former high school teacher in Fort Erie, ON who has been working on the M2 program for about eight years. "The name of the game is love," he says. Mr. Nigh quotes from the group's first rule of sponsorship: "The sponsor will

be a friend, not a banker, landlord or employer. He comes to listen, to try to understand."

Aspirations

During 1980 the volunteers visited in four federal and 10 provincial institutions, working with young, first-time prisoners and with men and women facing a minimum of 25 years before they are eligible for parole.

"Our purpose," says Mr. Nigh, "is not to rehabilitate or reform them, but to be faithful to Christ's Gospel in expressing His love for men and women in prison."

The Ontario chapter plans to make a total of 175 matches during this calendar year and would like to recruit 55 new M2 volunteers and 20 new W2 volunteers.

They are also looking for a co-ordinator for the program at Guelph Correctional Centre as well as a co-ordinator in the Kingston area along with more volunteers.

The prison-visitation program has grown considerably but an expressed need still exists.

A senior staff member of one of the federal penitentiaries said that three-quarters of the men in his 400-man institution receive no visitors at all. They are ripe for friendship and support.

M2/W2 is interdenominational. Mr. Nigh was drawn in through volunteer work with the Mennonite Church. Members of the board of directors come from the United Church, Presbyterian Church, Anglican Church, Roman Catholic Church, and Pentecostal Church.

Mr. Nigh quotes from Hebrews 13:3, "Remember those in prison as if you were their fellow prisoners..."

More information is available from M2/W2, 260 High Park Ave., Toronto, ON M6P 2S6.



Prison for women in Kingston

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Reagan: The shooting and his policies

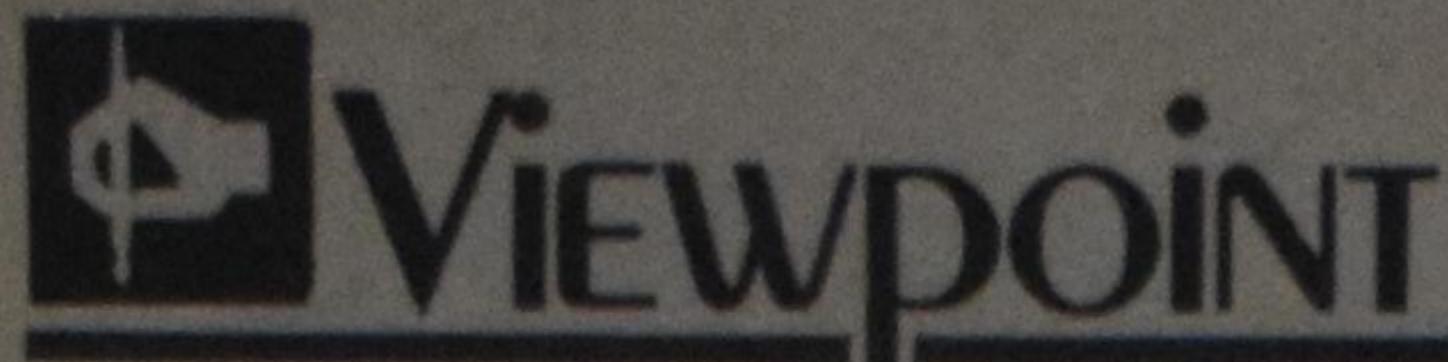
Two perspectives to U.S. President Ronald Reagan are offered in this week's issue of Calvinist Contact. The story on page 8 looks at President Reagan's home town and its reaction to the attempted assassination of the President in a unique story written for C.C. The Washington-based Association for Public Justice talks about Reagan's foreign policy in an interview found on page 9.

ARP considers women elders

GREENVILLE, SC — The Associate Reformed Presbyterian Church Synod which will meet in June, will be faced with the request to approve the ordination of women as ruling elders. The request asks the Synod to change the ARP Forms of Government so that it refers to "persons" rather than to "men" when it speaks of those to be

chosen as elders.

As reported in the *Presbyterian Journal*, proponents of the change to accept women as ruling elders said it was in accord with the "total teaching" of the Bible and the attitudes and actions of Jesus, and that sinners today are being converted by women.



Out on your own after Easter

About 2,000 young people are joining the church during this Easter-Pentecost season as a result of public profession of faith. It is an annual time of joy for the church as young people launch a new life with Christ.

Profession of faith is usually the culmination of several years of catechetical instruction designed to prepare the young person for a life of service in the church. But as every adult knows, very few catechism students long to learn about the doctrines of the church, and when your heart is not in catechism you will learn very little.

It is therefore important to continue to study the church's doctrines and also the Bible after you have made public profession of faith, but the church has traditionally done little to encourage this. Profession of faith was often seen as graduation from a learning environment to a practicing environment. The young church member was told, in essence: "You have gone through catechism, now go

out and live what you have learned."

But I, for one, learned very little during my catechism years. And when you are pushed out into the world one does a lot of stumbling and falling. There was never a post-confession class where I could get refilled or where I could review what I learned a few years earlier.

The church is coming around somewhat. Most reformed churches in Canada are starting to offer adult classes in doctrine or Bible study or both. But I know of no Christian Reformed Church in Canada that has adopted the denomination's church school curriculum program where every member of the church from age 3 to adult is involved in a well-developed church curriculum.

The Canadian churches keep Sunday school separate from catechism and often use non-denominational material for Sunday school. We might have an adult Bible study group in our church but there seems to be little coordination between the various parts of the

church's education.

But how about a class for the 20-year-old who has done profession of faith? Do we as church deny him the right to be able to receive doctrinal or biblical instruction? He might be intrigued by a young adults' club which is basically a social club. He is too young for a men's society and his single status does not qualify him for a young couples' club.

The church has no room for her newest members. Some 2,000 young people will have "graduated" out of catechism through public profession of faith but we as church leave them alone to fend for themselves.

That is what we do at the local, congregational level. But what is being developed at the denominational level? The denomination is developing a strong adult curriculum in response to this obvious need to provide this age group with good material. There is a series on Scripture (How to read the Bible), on Confessions (This We

Confess and Reformed Doctrine), on Christian Responses (Personal Morality and Christian Ethics, and Christian Apologetics).

The church has a responsibility to provide Christian nurture for the entire family. That means basic Bible stories for three-year-olds, applied Bible study for adults and something for everyone in between.

The church's instruction does not end at age 17 or 18 when the young person does profession of faith. Public profession is a stepping stone in the path of Christian nurture within the church.

Many congregations presume too much when they send their children off to the Christian school each day. There, children receive Christian instruction in all areas of life. Youngsters are taught how to apply their biblical knowledge. But the home and the church must provide that foundational instruction.

Keith Knight

OUR FAITH, OTHER FAITHS

by Rev. Johan D. Tangelander

Christian interpretation of the sciences should be responsible

How do we preserve our freedom as Christians in our secular society? The pervasion of humanism in all facets of North American society and culture is becoming alarming. It borders on the establishment of a state religion—the deification and worship of man.

The religious humanist claims the truth for himself and applies the epithet "error" to everything that opposes his faith. Humanism as a religion is now a well organized and well financed movement which has become intolerant toward the practice of Christian faith in public life.

Dr. Bernard Ramm wrote in his book *The Christian View of Science and Scripture*: "If we were to go from one department to another in our modern American universities we would discover that considerably more than ninety percent of the faculty are either completely naturalistic or materialistic in creed, or very nominally religious. In many schools not a single firm believer in the trustworthiness of Scripture can be found; in others there may be two or five at the most."

Christianity Today reports that Christian students at the University of Missouri at Kansas City are prohibited by the administration from meeting together on campus in their free time or distributing literature of a religious nature to other students. And at the university's Saint Louis campus, speaking of religious matters from the "free speech platform" is forbidden.

In Sacramento, California, an evangelical Christian brought suit contending that state was teaching evolution as a fact, thereby violating the rights of children, who believe the Biblical story of creation. Superior Court Judge Irving Perluss's verdict declared that the State Board of Education must include in future guidelines a 1973 policy statement that Darwinian evolution be taught as a theory.

Creationists are making themselves heard in many states in the U.S. and in Canada. In the U.S. they have been able to persuade textbook commissioners, legislators, school officials to either set up an equal-time policy or buy supplemental text books on scientific creationism.

Brian Smith, the BC minister of education, was asked whether or not creation could be discussed in the science classes. Some of the minister's comments were as follows: "I do not think that it would be practical to introduce a two model approach in the study of origins. Teachers are now being encouraged to teach more than one approach to origins but they are not required to do so."

Controversy

The teaching of creationism in the public educational system has stirred up strong controversy. Many are not kindly disposed to this model of origins and approach to science. In Livermore, California, the board of education voted early this year to suspend the teaching of scientific creationism by Ray Bird at the Emma Smith Elementary School. An article in *Time* magazine raised the question whether or not school boards and legislatures should yield to the creationist "innocuous-sounding request for equal time." And the answer given makes it clear that since evolution is an established fact, creationists should not be accorded equal time. "Creationism," the article states, "may belong in social studies or the history of religion, but it should not be pushed into biology classes or textbooks, especially not by legislative fiat."

Is academic freedom and free inquiry possible within the public educational system? This is an issue of major concern. It seems to me that academic freedom is a doctrine reserved only for humanists. This is not liberty for all but humanistic totalitarianism. Humanists

may claim that truth is with them and falsehood with the creationists.

It is their privilege to interpret the findings of their scientific endeavour according to their philosophy of life. But a doctrine advocating freedom for humanists only goes directly against the democratic principle—the protection of the rights of the minority.

Dr. Rousas John Rushdoony comments in *Law & Liberty*: "Truly free education means that colleges must have the freedom to be themselves, to establish colleges based on a particular philosophy and to maintain that position against subversion. Atheistic colleges do not allow orthodox Christianity to be taught by their professors, but they call it a violation of academic freedom if a professor in a Christian college is not allowed to teach atheism."

Modern science has developed largely on non-Christian premises. And it appears that these premises are not even debatable anymore! But the

opposite is the case in point. The third chapter in the second division of Abraham Kuyper's *Encyclopedia of Sacred Theology* is entitled The Twofold Development of Science. In this chapter Kuyper points to the antithesis in the sciences. He argues that the principle of "regeneration" divides humanity into two. Rebirth establishes a "radical change in the being of man." The faith of a Christian leads to a different starting-point in any scientific endeavour. It is inconceivable that science should be free from the influence of the subjective factor.

In the current creation-evolution debate, Christians should not just snipe at the theory of evolution. The antithesis principle must be stressed. A responsible Christian interpretation of the natural sciences should be held before the public. Let humanists own up to their faith commitment and let Christians be free to interpret their scientific findings from their Biblical perspective.

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LETTERS

Young girl eyes the ministry

Dear Sir:
My name is Ingrid Oudyk. I'm 13 years old. I go to Immanuel Christian School in Oshawa. I go to Zion Christian Reformed Church also in Oshawa. I would like to question the church for a small amount of time. In this letter I don't want you to think that I'm for women's liberation (I'm not).

I have in my life thought of becoming a minister. My question is: Why in the Christian Reformed Church are women not allowed to become ministers? In the Old Testament women were to stay home. They were not supposed to go to a meeting. Miriam, Moses' sister was a prophetess, she was allowed to (Exodus 15:20a).

In the Bible it doesn't say that men *had* to be the priests or the ministers. Then why in our church are the women not in the consistory or becoming ministers? Anna in the New Testament (Luke 2:36a) was also a prophetess, but no one ever said anything about it in the Bible. Now a woman can't get any part.

I always thought that the

church was one body. Then why are the men and women separated in the church? I think that the church isn't one body if only the men are allowed to be in the consistory. I read in the Bible that the woman is responsible to the man and the man responsible to Christ and Christ to God (1 Cor. 11:3).

When you are married, then

the man and wife become one body. Well in the church there are many marriages which are called one bodies. Why can't that one body work together as in a marriage, work together in the consistory? I hope you will consider this. Thank you for your time.

Ingrid Oudyk,
Oshawa, ON

Need to review meaning of ministry

Dear Sir:
On Feb. 6, 1981, you published an editorial to which I would as yet like to respond. That editorial was called: "Today's ministry undergoes new strains."

In your editorial, you said some pretty sensible things, for example that leaving the ministry should become a more acceptable option, arousing few feelings of guilt on the part of the minister or the congregation.

However, some important themes concerning the strains of ministry were not touched, and yet it seems to me that you would do a great service if the topic were explored in greater detail. You might wish to look at the source of these strains. Who is doing the straining of ministry? And how can we respond both to those who receive and to those who give the strain?

Unfortunately, your editorial builds on the assumption that there is not much one can do with those who give the strain, and so if a minister can't take it, he better pack his bags. So the editorial must be perceived as a terribly harsh one to some minister struggling under strain. For now he reads from

the Editor of *Calvinist Contact* that there is only one option. Leave the work in which you have vested so much of your heart and life.

There are several sources from which the strains can come. It can come from within the minister himself. He may be immature, have unrealistic expectations, be motivated by guilt and other such reasons.

It may be that the source comes from the world outside which is getting to the congregation and to the minister so as to make an intolerable burden on the poor man.

Maybe, too, the strain comes from the congregation itself. It has expectations and a style of life which would put a strain on the best of men. Are our congregations open to considering that option? Is the pain of the pastor not an opportunity for growth in the congregation? I'm sure that the answer is yes, but then somehow the congregation has to find the way for such growth.

Obviously, I cannot in a letter spell out such a way. Probably that would have to be done in a group setting. But I can point out at least one problem. What

is our concept of ministry? We forget that Calvin revitalized the office of elder, and that all members of the church have pastoral gifts and obligations. Constantly we overlook that. So, in your editorial you write: "Ministry undergoes new strains." Obviously, you mean: "Ministers undergo new strains." However, if you were to write about the ministry of every member of the church, you would make a valuable contribution to all of us. Then we could speak about the ministry of the ordained man to the congregation, but also the ministry of the congregation to itself and that includes the ordained man.

If the members of the congregation were to acknowledge that they all have a ministry to perform in the church of Jesus Christ, we would go a long way to solving the problems to which you allude. Then all could also become open to the question: "How do we do the ministry to which we all recognize ourselves to be called?" People would feel free to minister to the minister, too. It would revolutionize the spirit prevailing in the congregation. For, I suspect, that most of the

strain on the minister comes from the congregation. But if they become responsible for the life of the congregation in the way I suggest, they would become more sympathetic to each other, more supportive, and less critical of the ordained man seeking to function in their midst.

It may well be the case that a lot of congregations and consistories need to learn a lot more about ministry. For when strains arise, we don't know what to do except have a head-to-head free-for-all in which we heap up guilt and shame, establish a generally hostile and unfriendly attitude, and do harm with which we are forced to live for many years. And when a minister doesn't know what else to do, we tell him to pack his bags, for we have no resources for healing or forgiveness.

Is it always the ministers who have done the wrong when things go sour? It may be that often they are. But what if instead of diligently assigning blame we would operate on the assumption that everyone has done what he/she could. Let's assume, too, that everyone's heart is in the right place. And let's also assume that no one

knows the final answer to lots of our questions. And then let everyone have his say, with trust that he will be carefully and honourably listened to. Problems could be aired without everyone feeling threatened. And gradually we become skillful in ministering to each other. Perhaps some of the strains would dissipate; certainly in such an atmosphere where the strain is shared by many, it becomes a good deal more bearable.

I will close with a quote from our form for ordination of ministers. There the charge to the congregation reads in part: "May they do this (the work of ministry, A.G.) with joy and not with sorrow, for this would be unprofitable for you."

Rev. A. Groen,
Winnipeg, MB

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Czechoslovaks hit "secret church"

LONDON (EP) - Czechoslovak police have been ordered to break up the country's apparently flourishing "secret church," according to an article in the London *Daily Telegraph* dated March 5. The article quotes a report on Vatican Radio as saying that Communist authorities are particularly concerned about the large numbers of young people participating in banned religious activities. The movement is believed to be especially strong in Slovakia, where the Secretariat for Internal Affairs has set up special police groups to uncover underground church activities.

An article in *Pravda*, the Slovak Communist party newspaper, says that the movement is well organized and "operates in line with the policies laid down by radical centers in the capitalist world." The article claims that the "secret

church machine" is in collusion with foreign radicals to undermine the socialist system from within and weaken the leading role of the party. *Pravda* is said to have com-

pared the situation with Poland, where the church has played an important public part in recent events. The immediate aim of the "secret church" is alleged to be

"ideological pluralism." Once achieved, this would be used as a stepping-stone towards a takeover of power.

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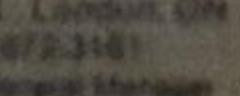
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CHURCH PAGE

PASTORAL PONDERING

The second worship service is in trouble

The subject has been written and talked about, but not a whole lot has changed. The attendance continues to dwindle in our Chr. Ref. denomination. In numerous churches attempts have been made to change the format of the service by introducing greater responsive participation by the worshippers. Some churches have even changed the sermon time for a discussion or a film. The central and crucial factor, in my view, is the attitude or the sense of priority of the worshippers. If we in Trinity are serious about facing the actual and potential erosion of attendance at our second service, we will have to look into our hearts, and our own motivation.

At present, our morning attendance is about 350 and the second service has some 200 worshippers. We could talk for quite some time about whether this is good, fair or poor. We could talk for some time about our young families and their small children and their visiting practices, or about our young people and their church hopping practices. That may have some value and may help too, but if we are serious about the subject, any judgemental considerations, whether warranted or not, will not really, I suspect produce lasting changes, if we do not first of all examine our basic attitudes.

The fundamental question is whether our whole Sunday and our entire week is God-directed? If we cannot truthfully answer yes to such a question, the subject of worship is out of focus, and tends to be man-directed. I mean that worship then becomes a means of serving ourselves. And if our own needs and the time we allow for this part of life is served adequately by a 1 hour-long service, I and you too will have little motivation to sit through another worship service.

It is not surprising that in our day people of all churches show a preference for one rather brief service. For all around in life an attitude has developed that is man-centered and man-serving. The focus of life in our day is on the individual and on what he/she likes. The question of what is right or wrong, and that particularly in terms of God's laws, is not seriously considered. This attitude of the "spirit of this age" has also come into our lives and minds. We Christians are not free from worldly ways of thinking. Our biggest struggle is with these focuses of darkness that sneak in unnoticed.

Multiple services find their origin in the O.T. temple services, where the morning and the afternoon (and at noon!) special offering and convocation services were held. The Reformed churches have held two services in order to devote as much time as possible to the worship of God and the instruction by God on that day. We need to be united as a congregation, also in worship. Let us strive to be one in the Lord!

Rev. M. Pool,
Trinity CRC, Edmonton

Music in the liturgy

Choirs and organs, once rejected entirely as legitimate participants in Reformed public worship, have now almost everywhere managed to win a place for themselves. Prof. Wolterstorff of Calvin suggests that no music in our services should be music for listening only; it should assist our worship or be excluded. With this principle in mind, we may find that a choir is valuable in leading us in one of our liturgical acts. If it effectively leads to the edification of the congregation and does not distract or confuse us as to what the particular act of worship is, music may legitimately take this role.

However, music must not call attention to itself, and the words or message must be understood. A fixed text of the service is one thing. A choir may sing, such as a call to worship, a prayer, the amen, or scripture reading (a few texts are of course reserved to ministers, such as the benediction); or it may emphasize the theme of the service or a part of it in an anthem. Just as a sermon may seek to "wind us up" for renewed commitment or service or praise, so the choir's contribution. Unfortunately, choirs practise anthems long before sermon themes are chosen as a rule, but with some planning, prepared anthems can be made an integral part of most services.

However, I once heard a beautiful operatic love song sung in a worship service; another time an organ rendition of a prayer to Baal. Obviously, these were not chosen with much awareness of why Christ's people are at worship. But it is at least questionable whether highly charged songs about saints marching in or being in a garden alone help us much more in focusing our thoughts on communal worship. The traditional fear that music, the handmaid of our worship, may lead us away from the presence of God rather than bring us near, is still often justified.

Rev. J.M.V. Koole,
Ebenezer Chr. Ref. Church, Trenton, ON

With evangelism in mind

Coffeebreak evangelism meets in our church every Wednesday. All the women have made a commitment to Christ and do attend church. They are now encouraged to form their own groups and invite other women.

Calvin communicating aims for a new issue in June. If you have material, contact Mr. P. Runia or Mr. A. Stelpstra.

Hotel-Motel Ministry: Mr. A. de Vries has started placing Bibles in the Civic hospital's emergency, admissions, and the cancer clinic. At present 50 Bibles per week are taken, and considerable reaction is received. Mr. Dullemont distributes Bibles in Richmond and Carleton Place with similar results. The Lord is blessing our work. From motels, 17 letters were received in February. \$52.00 and 4 lessons were sent out.

Vacation Bible School: Mrs. Alice VanDoorn has been appointed as superintendent for GlenCairn. No SWIM team is yet available. No teachers have been found for the Borden area VBS. A workshop for VBS teachers is planned together with Ottawa East and Kemptville.

Kanata Outreach: At our meeting last Thursday, several families indicated that they would like to join the outreach effort in Kanata, and they pledged support according to their abilities and the time available. If there are more who would like to sign the pledge, Mrs. Wilma Runia will be in the council room to answer any questions you may have and with the pledge you may sign. What will be expected of you is that you will help build a new church with your particular

CLASSIS ALBERTA SOUTH invites STUDENTS

from its area who wish to study for the ministry in the CRC and who are in need of financial assistance to contact the Secretary of the Student Fund Committee of Classis.

Contact:
Rev. Jake Corvers
P.O. Box 2136, Taber, AB
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PRESS PARADE

talent, in teaching, music, or in other areas, next to visiting and evangelism proper.

Calvin Chr. Ref. Church
Ottawa, ON

Decorating committee

In our congregation we have a small committee known as the Decorating Committee. It is a subcommittee of, and stays in close contact with, the Worship Committee. Mandate of the Committee is to give visible expression to the highlights in the church year by means of banners, and flowers in the auditorium of the church. Several times in the past we have enjoyed and appreciated the results of their work. Their task is not easy. Decorating the church has its own standards. It should be done modestly and tastefully, in accordance with the character of worship. If you have any ideas in this respect, please contact the Committee members. We wish them much strength and insight as they continue their work.

Covenant Chr. Ref. Church
St. Catharines, ON

Budget for the needy

A world food crisis is likely to be averted as wheat production soars to a record high in the coming year, according to the International Wheat Council. Good news for the developed world that is! But how much will it help the poor countries?

First Chr. Ref. Church,
Orillia, ON

Church Bulletins

Churches are requested to send church bulletins to: Rev. J. Van Harmelen, 41 Skyway Village Estates, Palmetto, FL 33561.

CHURCH NEWS

Christian Reformed

Called

— to Waterdown, ON, Rev. John Postuma of Welland, ON.
— to St. Thomas, ON, Rev. Jake Kuipers of Bloomfield, ON.
— to Smithville, ON, Rev. Jelle Nutma of Thunder Bay (First), ON.
— to Sheldon, Iowa, Rev. John Helling of Guelph, ON.

Declined

— to Thunder Bay (First), ON, Rev. Cornelius Vriend of Neerlandia, AB.

— to Williamsburg Chr. Ref. Church, Rev. William Suk of Georgetown, ON.

Times of worship

Wellandport, ON - The Riverside Christian Reformed Church will change the time of its morning worship services to 8:30 and 10:30 starting May 3. The afternoon service will be held at 2:30 p.m. with a Dutch service at 2:30 p.m. as well.

On Television

EASTER CANTATA

by

30-voice "Jubilate Deo" choir

of the

Orangeville Christian Reformed Church

at the

Collingwood Christian Reformed Church

Poplar Side Road (at Highway 24), Collingwood, ON

Sunday, April 26 at 7 p.m.

Pianist: Carolyn Belder

Director: Judy Gunnink

Narrator of Scripture: Mary Vander Meer

Sermon: Rev. Leonard T. Schalkwyk

"Behold Your King"

A casual glance at the Quebec election

by Reinder J. Klein

Mr. Klein lives in Pierrefonds, Quebec.

It would appear that the universe is unfolding as it should. Bill Davis, that congenial, suave and thoroughly laid-back uncle figure from Ontario, has been re-elected. Surely that is as it should be. Davis even *looks* like Ontario: mature, distinguished, confident, of comfortable girth. If ever he were to do anything wrong, neglect someone or something, you can tell by just looking at him that he would be thoroughly civil about it. He's such a decent man.

No wonder Stuart Smith lost. Besides, Stuart's eyes are too bright. He's also just a bit too lanky; a spare fellow, so to speak, no pun intended. Excellently suited for the role of opposition leader, though. He's built for running around a lot, finding faults, complaining all the time. A bit of a ferret, really.

Certainly Smith is the better of the two opposition party bosses. The name of the NDP leader escapes me right now. Happened to many Ontarians this last election. When he announced, with some vigour, on T.V. after his smashing defeat that he would definitely be back for the next election, I wasn't quite sure whether that was good or bad for the NDP.

At any rate, the Ontario election went smoothly and raised the expected ripple of respectable interest in the country and the province. The rest of the universe can now proceed to unfold as it ought to.

That brings us to Quebec, hardly the center of anybody's universe except for some of the locals, perhaps. It, too, is about to have an election. Here, the combatants are also three, but that is where all similarity with the Ontario election ends.

Well, almost. There is in Quebec no NDP party capable of losing many seats, but we do have a tiny splinter group whose leader is more or less valiantly trying to make an impression. Roch LaSalle of the once mighty Union Nationale of Maurice Duplessis fame hoped to stir the Quebec electorate by publicly springing to the defence of our fundamental liberties. In a strategic speech that baffled the most cynical of pundits, he raised an issue not even C.J.L. has said anything of substance about: seatbelts. According to Mr. LaSalle, the buckle-up law is a dangerous infringement on our inalienable rights and liberties.

Much more interesting, if less funny, is Claude Ryan, leader of the party looked to for salvation by most of us beleaguered Anglos. His Liberals, according to the most recent polls, are expected

to dominate the Quebec National Assembly in its next sitting. Ryan is a fascinating man. He doesn't really look like Quebec. He is more like Stuart Smith but without that zing. He is the only politician I know of in Canada today who has a sculptured face. Unfortunately, anyone who looks at Ryan closely will realize the sculptor had a few rough nights before he set to work, but whatever went wrong in the external artistry was compensated for with bells on in the cerebellum. The man is brilliant. He is nothing short of a walking textbook on logic. When he speaks on anything at all, from abortion to apple strudel, the listener wonders why in the world anybody could possibly have had a problem with the subject. Ryan's dilemma is that people go to sleep on him. Just like that, they sack out in even the most uncomfortable of seats. Amazing.

While it is an asset for politicians to possess the facility for calming troubled waters, Ryan has an obvious problem. Imagine, therefore, the delight of Quebecers, and especially of the Liberal faithfuls, when they read in the papers and heard on television that Claude Ryan had successfully managed to instill an element of humour in his speeches. No footstomping, gut-splitting, wall-pounding laughs, mind you, but his audiences actually chuckled. We don't want to jump to conclusions about the nature of the election campaign when reporters feel called to pass on this particular item as news to the unsuspecting public, but it must be a comforting bit of information for those who pay good money for plates at Liberal Party dinners.

If Rene Levesque had only been a little taller he would definitely have looked more like Quebec than the gaunt, austere Ryan does. Levesque's charming, and tall, new wife Corine might have been pleased with that as well, but she obviously didn't marry him for his appearance, which is good.

Levesque has an excellent head on his frail shoulders. He's certainly as smart as Ryan, and a great deal more passionate. Corine never mentions this, of course, but all you need to do is watch Levesque speak. The cigarette smoke never quite hides his mouth, although it does get very thick. Tremendous feeling is in that mouth, and when it emits the clever comments from beneath those quick, darting eyes, it becomes apparent why this small man has been able to electrify such a large following in the pursuit of such an economically unpallatable, albeit romantic, dream as separation. That dream is now quite dead, it seems.

Levesque is straight. People voted down sovereignty association? Alright, he's promised not to raise the issue again during his next term of office. Now, if Davis had said something like that, people might have snorted a bit, but not so with Levesque. We have learned that, for a politician, Levesque is remarkably true to his word, although, in all fairness, he is second to none in understanding politics. Perhaps that is why the fortunes of his party look so promising at the moment.

According to the most recent polls, the same ones in which people predicted a Liberal victory on April 13, most of those canvassed intended to support Levesque. That came as a rude shock to most of us Anglos. We had so hoped that our man Ryan would make Quebec safe again for us stalwart supporters of democracy. After all, having our language rights severely curtailed by a majority government, rights acquired through honest conquest and long economic mastery, was hard to swallow. And Ryan had publicly announced his intention to rectify that deplorable situation.

Trouble is that Ryan, on his way to the election, ran into a groundswell of disapproval for his position within his own party and was forced to bow before the wishes of his grass roots. Moreover, Ryan discovered that pontificating about the horrors of P.Q. mismanagement somehow failed to have the desired effects, probably because Quebecers were just too naive politically to appreciate that Levesque and his cabinet colleagues had not done a good job in running our province's affairs.

I guess that's the basic trouble with French Quebecers. They just don't have the savvy to know what is good for them. That is why they keep insisting on special rights for Quebec within Confederation. Fortunately we Christian Reformed people have a more enlightened view concerning the aspirations and rights of minority groups and value communities. We can therefore appreciate that Quebecers no longer find much to choose from between the Liberals and the Parti Quebecois. There is, of course, a slight difference in the cost of the promises made by the two major parties. The P.Q. enticements amount to a few billion dollars more than those of the Liberals, but in these inflationary times that is hardly worth mentioning.

Anyone reading this shallow analysis will have realized a few hundred words or so ago that only the names of the party leaders have been mentioned, and their looks. That is largely because the differences in principles between the parties on major issues are so subtle that I, untrained

observer, have not been able to see them very clearly. Of course that is my fault. In the meantime, my particular brand of tunnel vision has prevented me from discovering who the people are. Claude Ryan proposes to invite into his cabinet. It also has made it hard for me to recognize any particular advantage in having the Liberals form the next government in Quebec. It might be good for General Motors, of course, and even I understand that they need all the help they can get, but I am rather pleased with the social legislation effected over the past four years by the P.Q. government. Somehow, I have come to feel that Levesque and his ministers actually care, deep, deep down, about people and their conditions.

But then, what do I know? I actually believe that Macdonald's does it all for me. Ontarians believe that of Davis, Albertans of Lougheed,

British Columbians of what's-his-name, and the Conservatives of Jake Epp. What the Lord does for all of us seems to have gotten lost between the cracks. If I had more energy and a little more time I would write the politicians to give them a piece of my prophetic mind.

I would tell them how deeply concerned I am about their preoccupation with the materialistic concerns of our consumer oriented society. How I fear the destruction of our environment, the violation of human life in our cellular cities. I might even mention to them that I think they're hopelessly out to lunch when they formulate policies without much or any regard to Scripture. I am just so grateful that we now have the Council of C.R.C. in Canada or whatever, to do all that for me. Besides, I'm pretty hopeless when it comes to writing.

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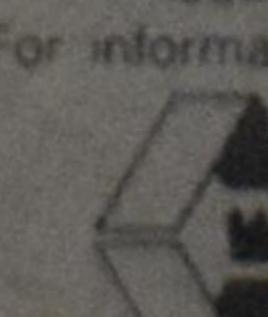
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YOU and YOUR MIND

by Wally Goossen

When we suffer, the one thing on our mind is to get away from the suffering, to find a quick solution. It helps little to have people tell us that our suffering is a gift from God and is for our benefit. We do not want that kind of gift. It is not the abundant life we had hoped for.

And yet it is true that sometimes our suffering is good for us. That does not mean we have to like it. Nor does it mean we can't complain to God about it. He understands how we feel.

But sooner or later we will run out of complaints and will learn to accept our condition. If you have been especially rebellious and unwilling to accept your condition, remember that God will use your stubbornness and rebelliousness to His glory when you accept your lot in life and let Him turn your strong will into a determination to get well and serve Him.

We try many things to get out of our

suffering. We try doctors, medicine, counsellors and prayer. All these are necessary. But there comes a time when you must quit.

Quit trying so hard to struggle out of your problems and leave them in God's hands knowing they are the growing edge on which you will mature as a Christian.

There is a time when self-effort must stop; when we wait on God to help us in His own way and His own time. This does not mean that we stop taking medication or seeing a counsellor. It means that we do these things in a calm way knowing that God will, in His own time, deliver us, perhaps with the help of medication and a counsellor.

While there are some who try everything they can find to make them well, there are also those who try nothing. Those who will not admit they have a problem and will not see a doctor or use medication.

Their attitude is: "I'm no nut! I don't need a shrink." Their unwillingness to

get help stems from pride and from shame of mental illness. They feel the stigma keenly and will not admit they need help. Their doing nothing is not a waiting on God but a denial of their need for help.

But what of the person who has once gone through the whole gambit, has recovered, and now is having problems again. He or she has a setback which brings new symptoms and old ones back. Is it not understandable that such a person would be tired of doctors and medication and all the rest?

Of course it is! Yet nevertheless it is necessary for that person, too, to get help. He or she may again need help.

However, no one need fear the recurrence of an illness. If and when it comes again, we are new people, more mature than we were the first time and better equipped to handle it.

But we, too, then must in the midst of our efforts to get well, tell ourselves: "I'm doing all I can do and will continue to do it, but I will do it in a calm manner

and struggle to get well quickly." We, too, must stand still, having done all.

Suffering need not be explained. It is a mystery we do not understand. Why the innocent suffer is a question we can never really answer. But why shouldn't we suffer when Christ who was also innocent suffered for us?

And always remember that God's boundless love never changes and is never far from us. He is closer than a brother, than our own breath. If only we could believe in God's goodness, we would have a much easier life.

Much of our suffering comes from the fact that we don't have enough faith. We just can't believe in God's goodness or in His personal love for us. It's too good to be true. But it is true! No matter what your illness or what your sin, God has the solution through His son, Jesus Christ.

If you have any questions or thoughts to share, please write me in care of Calvinist Contact.

PASTORAL COUNSELING

Calm down, relax, take it easy

By Rev. Ralph Heynen

In today's world we find many people who do not practice a calm approach to life. You see it when there's a fire - there are some who will shout and make noise, but they really don't help a great deal. Or there's an accident on the highway and people run around and tell others how terrible it is, but they never think of calling an ambulance or helping the people who are in the car. They are the ones who make a lot of noise, but they do not practice calmness.

The hurried executive in a place of business feels that he is a man who gets things done when he rushes around from place to place; he travels a great deal - now he is in Chicago, then in Montreal, then in Vancouver. He feels that he has accomplished a great deal. But it may very well be that his assistant who quietly plods along and doesn't have all that excitement is able to accomplish far more than his boss. It's often the common, steady workman that accomplishes much more.

A mother in her home may do the same thing. It seems like some mothers are trying to do ten things all at once, rushing around and moving in the kitchen - tending to things on the stove, answering the telephone, and shouting at the children - all at the same time. But people like that don't really accomplish much more than the mother who goes quietly about her work, doing one thing at a time and then another. Because in this way you can accomplish far more and much better.

We find this same thing in the way some people work. They make sure they act busy, they rush around and try to show that they're doing a great

deal. They do a lot of sweating and they make people think they're working hard. Yet they're not the ones who are really doing the work. I'm a bit amused at our government sometimes. We have some congressmen who make sure they appear on TV or in the news every day and reporters are so eager to find something to write and say that they quote their "words of wisdom."

They have remedies for all the problems of the world, they can tell us exactly what Russia is going to do, and what the new administration is going to accomplish. They are the ones who travel around the world at your and my expense.

We need men of calm deliberation. And I have a feeling that one of the problems of our government is the fact that we don't have enough people who take a calm approach towards life. They're all so rushed, so busy. And they don't accomplish the things that are set before them.

We have the same thing in our churches. There are a lot of noisy people in the church; there are preachers who preach long and loud on TV and they make great threats about the affairs of the world. People hear them and send in vast sums of money.

But it may very well be that some quiet pastor in some church off the beaten path is accomplishing more in building up the lives of his people. We know that Christian lives are not built up with a lot of noise and tumult. In quietness, Elisha had to learn this lesson when, in his depression and impatience, he came to Horeb and God spoke to him in a still. Another translation says "sound or quiet stillness." God spoke to him in this way and told him that "it is not by

might, nor by power, but by My spirit" that God carries on His work.

I often think of the building of the temple of Solomon which rose in silence on Zion's hill. The stones were all prepared beforehand and there was no sound of hammer or chisel. It rose in silence. And Paul - when he was ready to carry out his great campaign for Christ - had to spend time in silence in Arabia for three years.

We don't build character by a lot of noise. It's a slow and steady process. The great achievements of God in human life, in nature - are those that are performed in silence. The rising of the sun, the falling of the dew, the growth of the stately tree. It's all in silence. I doubt very much that God called this world into being with loud crashing noises and many shouts to accomplish it.

I think this implies that you and I ought to practice the spirit of quietness a bit more. You may face a problem, you may have to make a difficult decision and you struggle with it, you talk about it and you wonder what you're going to do. Often when you sleep over it the answer falls nicely into place. In the morning the answer is quite plain. There are those who have quiet meditation before they go off to work, or before they face some crisis in their life. This is a good way to practice quietness in our life. Jesus did this. Before every great choice that He made, before every great experience, He spent a night with His Father in prayer. The next morning he rose to face the day and the task that lay

Before He chose His twelve disciples he spent the night in prayer. Before He went to Calvary He went to Gethsemane's garden to pray.

I think it's important that we also have a spirit of quietness. In this age of noise and excitement, we can find strength in quietness and confidence. If we face the world and its problems with a calm spirit, a spirit of quietness and commitment to God, we will be able to face it more victoriously.

Some people don't like this approach to life. They don't want to be slow and plodding. In this age of great machines we no longer like the idea of digging a ditch with a shovel - it's such a slow process. In a world of large, stupendous achievements we don't like to remember that our ancestors moved across the prairies, taking just one day at a time. We rush around and act so terribly busy. We don't have time for this, and we don't have time for that. After all, we have big things to accomplish. But we don't really accomplish them that way. Take a more calm approach to life. Move along, not with giant steps, but be willing to take small steps, provided they lead towards lofty goals and purposes. Take time for the things that really count. This is not laziness, this is not a languid approach towards life. This is the attitude of a person who knows what he wants and who steadfastly moves towards his goal. We need calm people. Are you one of them?

Thought for the week:

There are so many people in the world who take a gloomy look at life. There seems to be little to laugh about or smile at. I believe a Christian has something that enables him to face each new day with courage and confidence and hope. I challenge you to live that way. Live on the sunny side of the street.

THE ADVENTURES OF THE JOLLY BAKER

by W.G. Vandehulst



169. It was the next day. Early in the morning the tall lackey, laden with jars and bottles, cut through the garden toward the lab. He had been told to bring all the bottles that Bumble had taken with him to the palace back to their place in the lab.

He was the same lackey who had taken away the old woman's cat not so long ago and who had thrown her into the dungeon with Mrs. Bumble, although she had done nothing wrong. He was in a bad mood. Yesterday the Chief Chamberlain had scolded him severely because he had thrown Mrs. Bumble into such a dark, damp dungeon. Lucky for him the Chief didn't know that he had locked up the old woman too.

170. When he came to the door of the lab, it was locked. It was always locked, but he had a key with him. Unlocking it with an armload of bottles was tricky, but at last he succeeded. He started inside . . .

But who was that? Someone was standing in the middle of the lab, someone whose face and hands and clothes were black with soot. With a shiver of fear and joy he saw who it was—the phony raisin bun baker!

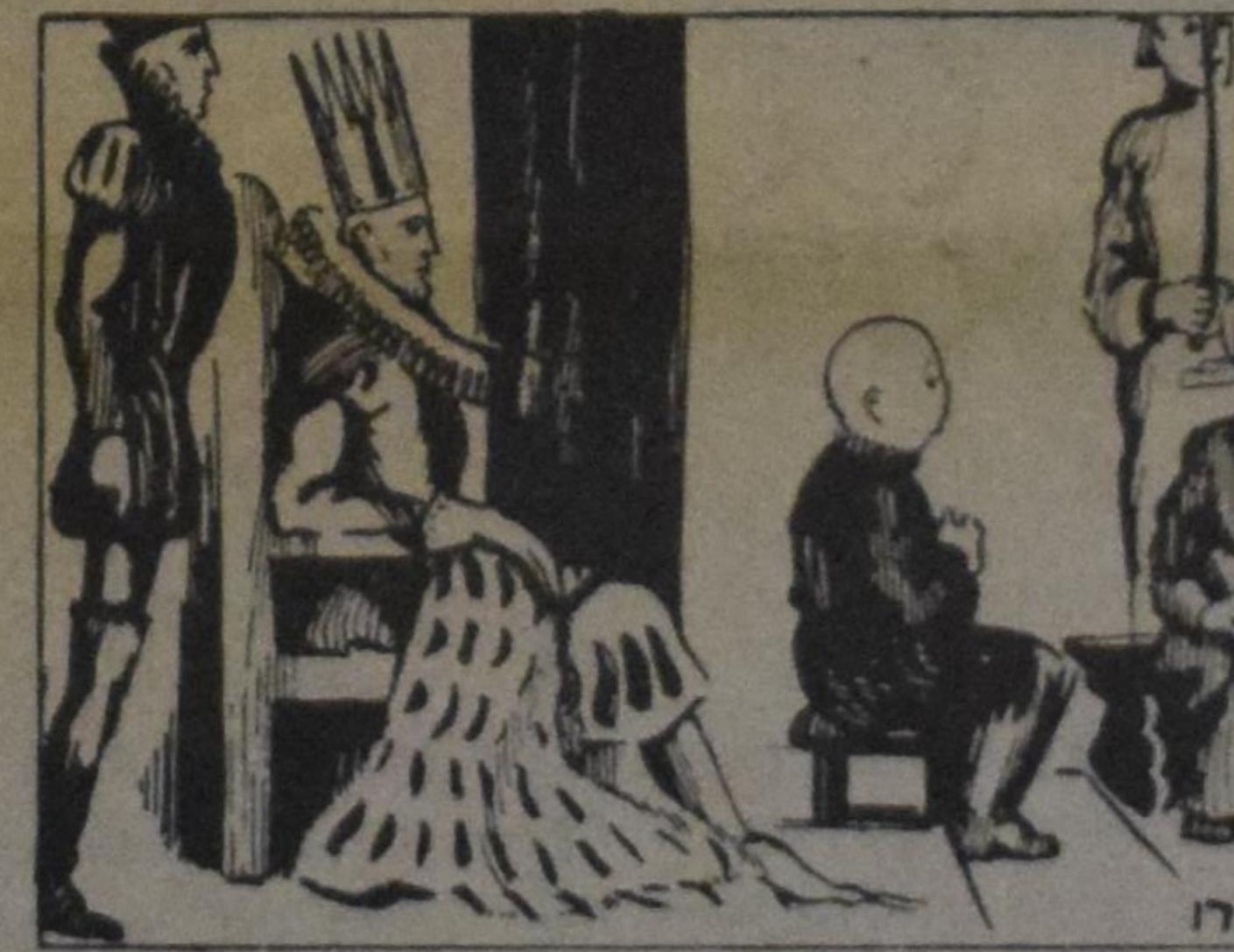
With a cry of surprise he dropped the jars and bottles, and slammed the door. Turning, he raced off to call the palace guard. The scoundrel was cornered. If only the soldiers got back here in time, the one hundred gold ducats were his!

171. That same morning when the hands of the clock in the palace tower pointed to ten o'clock, the King majestically entered the large hall and sat down on his throne. Now all the strange events of the past few days would be investigated. Justice would be done.

The soldiers of the royal guard and the lords and ladies of the court gathered around the royal judge. Along one wall on a long bench sat all those who had played a part in the history of the exploding bun: Mrs. Bumble, the evil doctor, and the kitchen helper. Behind them stood soldiers with drawn swords. Baker Bumble, however, sat on a low bench at the King's feet.

172. Mrs. Bumble was called first to stand before the King. She told him that she hadn't been able to sleep in her beautiful bedroom because the coat-of-arms above the fireplace was hanging crooked. "I meant to hang it crooked again the next day, your Highness, but I forgot. Honest, I just forgot. And when Mrs. Featherduster reminded me, we ran back to my room as fast as we could. But then the gray-jacket threw us both into that dark pit. And she hadn't even done anything wrong. Only me."

The King thought her story over. Then he said, "What you did was wrong. And this will be your punishment: my tailor will make you a jacket with my coat-of-arms embroidered on the front—crookedly. You will wear the jacket as long as you're here in the castle."



173. Mrs. Bumble was allowed to sit down—beside the evil doctor. That was even worse than wearing a jacket with a crooked coat-of-arms. She sat down on the far end of the bench and looked sternly in the other direction. "Brr! He gives me the willies!" she thought.

Then the phony raisin bun baker was called before the King. He stood straight and looked his royal judge straight in the eye, but he trembled a little. He wanted to confess everything openly and honestly. No more lies; no more tricks. He would take his punishment like a man. He deserved it. Last night in the darkness and stillness of the lab he had looked into his soul and seen how ugly, how black it was.

174. Not until this morning had he seen how black and ugly his face was. Not until he had been captured by four guards led by the tall lackey and happened to look into a mirror.

Now all the soot and filth had been washed off. But only on the outside. He also wanted to be clean on the inside. That wouldn't be as easy, he knew. He had done much evil. But he would begin by confessing it all.

"Are you the evil doctor?" asked the King.

"I'm not really a doctor, your Majesty. I've been all kinds of things: a baker's helper, a street repair man, a coal peddler and many other things. I made myself a doctor, a miracle healer, to make money the easy way."

175. The King went on questioning. "Why did you cheat Baker Bumble after he was so kind to you?"

"For money, your Majesty. To get gold ducats. I didn't dare enter your kingdom as a miracle doctor; I was afraid of getting my ears notched."

"So you didn't make that exploding raisin bun on purpose?"

"Oh no, your Majesty! I put everything in the buns that I found in Bumble's secret box. But one of the bags wasn't marked. Maybe that yellow powder spoiled them. Maybe I put in too much of it."

176. "Exactly," said the King. "You guessed it. And it showed you up for the phony you are. So it was a good thing. Now I know that Baker Bumble is innocent. You came here as a baker and made my bad temper even worse. He came here as a doctor and cured me without even realizing it. You deserve to be punished."

"Yes, your Majesty. I'm sorry for what I did. Baker Bumble is a good man. I'm the guilty one."

He hung his head.

"You will get the punishment you deserve," the King announced sternly. "Bailiffs get the clippers. You'll get the punishment you would have gotten had you come here as a doctor—notched ears."

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Voortman Cookies
TRADITIONAL FAMILY BAKING

NEWS

Reagan's home town reacts to senseless shooting

by Gerald Oosterveen

The citizens of Dixon, Illinois, where I have lived for the last seven years, reacted with disbelief, shock and anger to the news that famous and favourite son Ronald Reagan had been the target of an assassin's gun.

Stunned, like millions of other Americans, they were glued to radio and television sets. Trading in stores slowed to a trickle as everyone who could be spared hurried home. Old friends of the president cried and prayed. Some cursed that "crazy kid with a gun."

Reagan's high school principal of years back reflected, "I realize that anyone in his (Reagan's) position will offend a lot of people. And

among those people there is sure to be one nut." Another lady said, "What a sick country we have that we seem to express our differences always in senseless violence." A classmate summed up his feelings with the words, "What a loss that would have been for our country and the world if we would again have to start looking for decisive leadership."

Within hours, the evening newspaper appeared, featuring a hastily improvised front page with the bold headline, REAGAN IS SHOT, printed in bright red. Slowly the contradictory reports of the first few hours gave way to more accurate and much more encouraging news. But the fact remains: once again, shots

have been fired at an American president, the sixth time in this century, and the last time being only six years ago. Reagan survived only because the assassin's hand was not very accurate.

Dixon people obviously have a special interest in the President, especially the old-timers who went to school with him. They have followed Reagan's progress for years. There was a lot of pride when he made good in the movies, more pride when he became governor of California. One of the two main bridges across the river that divides the city was named after him a few years ago.

And there was rejoicing in the streets when "Dutch," (his commonly used nickname) was swept into office by the November 4 landslide vote. His boyhood home is in the process of being restored to the way it was when he lived there in the twenties, though it quickly closed to all visitors when the shooting was reported.

President for only 70 days, Reagan was getting high marks here for his decisive leadership even while criticism from those whose sacred cows are threatened is at times intense. Unpleasant though the belt-tightening will surely be, most people agree with Reagan that we have lived beyond our means for too long. It is time to return to a policy of fiscal responsibility. Whether Reagan's policies will be accepted by Congress and the American people is too soon to tell. Whether they will work is still another question. But the man was at least respected for his courage to initiate a process that previous presidents had only dared talk about.

It is not likely, of course, that Reagan was shot either because of his policies or his principles. John Warnock Hinckley, the man accused of pulling the trigger, was by all accounts an embittered and confused young man. Twenty-five years old, he had worked only one week in his entire life. His wealthy parents apparently provided him with enough money to do pretty much as he pleased. He pleased few people: even the American Nazi Party of which he was a member for a while, booted him out because of his extreme and erratic opinions. He liked guns and in the United States it is regrettably and embarrassingly easy to obtain handguns. In October of last year, Hinckley was arrested for carrying several guns in his luggage, along with a large amount of ammunition. He was released soon afterwards and immediately bought three more guns in pawnshops. In Washington it became obvious that self-defense was not his reason for possessing this threatening arsenal.

The assassination attempt focuses attention again on the American attitude towards handguns. It is an obsession that borders on madness and is inspired by a form of paranoia. The tough cowboys and ranchers living in the wild, wild West a hundred years ago used guns to defend their rights and settle their arguments. Perhaps in that society there was no other way. But though times have changed, the love affair with guns remains. Though guns are used almost exclusively in the pursuit of violent crimes, most citizens vigorously and vociferously defend their right to own handguns.

Two previously prepared articles that by ironic coincidence appeared right beside the first news of the shooting in the Rockford Register-Star, serving Illinois' second-largest city, prove the point. In the first article, a columnist lamented that he could not carry out his new year's resolution any longer because it was becoming so frustrating. It seems he had promised his readers to keep score for one year on both legitimate and illegitimate uses of handguns. On one side of the ledger he would list cases where handguns foiled crimes, scared off intruders, or otherwise provided lawful self-defense. On the other side would appear all the other uses, killings, woundings, intimidations, robberies, accidents. After three months, all the entries are on the "other" side. Ten murders took place in the period and so many robberies and woundings that the man lost count. Not one single acceptable use had been reported.

The point was clearly proven once again: handguns are much more of a menace than a means of protection. Studies in other cities bear this out as well. Handguns purchased for personal security are eight times more likely to be used against a friend, relative, or neighbour than against a criminal. Towns and cities with the greatest concentrations of handguns among private citizens also have the highest murder rates. Murder rates are astonishingly lower in democracies where strict gun controls are in force.

Communists

Underlying the craving to possess guns is fear. Some of it may be realistic. There is, after all, a great deal of criminal activity in American cities. But most of the fear is unrealistic. The greatest support for ownership of handguns comes from conservative, law-abiding citizens who see this giant communistic plot to take over the United States. One part of that plot is aimed at establishing tough gun control laws that will sharply limit the sale and possession of

handguns, so it is claimed.

"Register communists, not handguns," say the bumper stickers. We must oppose that communist conspiracy, these fearful Americans say. "Take away our guns, and we will be helpless against the commies. So, come hell or high water we will not surrender our guns or our freedoms." No amount of persuasion can change this ridiculous viewpoint. The ever mounting number of handgun casualties are simply regarded as an unfortunate price that must be paid in the continuing struggle to preserve our republic.

The second Register-Star article summed up the problem well. Under the heading, "Outlook bleak on handgun control," it reported that the anti-gun lobby has a very slim chance indeed of getting Congress to get tough on this issue. The ridiculous claims of the National Rifle Association continues to prevail: "Guns don't kill people, people kill people." The NRA also claims erroneously that the American Constitution gives all citizens the right to own and carry guns. In reality the Constitution does no such thing. The Second Amendment to the Constitution merely permits individual states to form and arm a militia.

And so, while the pro-gun people continue to be more successful than the anti-gun group, people continue to die in record numbers. In 1979 alone, 11,000 Americans died from handgun shootings. The number is likely to go much higher soon. In an ironic development, Reagan's budget-cutting may have the unfortunate result that federal licensing of gun manufacturers, importers and dealers will be much less effective than it already is, opening in the process access to cheap guns even more. Hopefully, the shooting in Washington will change all that.

In Dixon, however, where the love affair with handguns is also very strong, the shooting appears to have changed no minds. In a very unscientific sampling of private opinion I discovered that the fear is even stronger that now the "liberals and commies" will try even harder to control guns. Most people are in favour of very harsh sentences for gun abuse, even to the point of executing anyone abusing a gun or taking a life. But the guns themselves must be left alone.

Meanwhile, the Dixon community gathered for an ecumenical service of thanksgiving because the local pride and joy is alive and will soon be well. After which, no doubt, many outstanding citizens went home to see whether their handgun was still in good working order and wondering who will get shot next.

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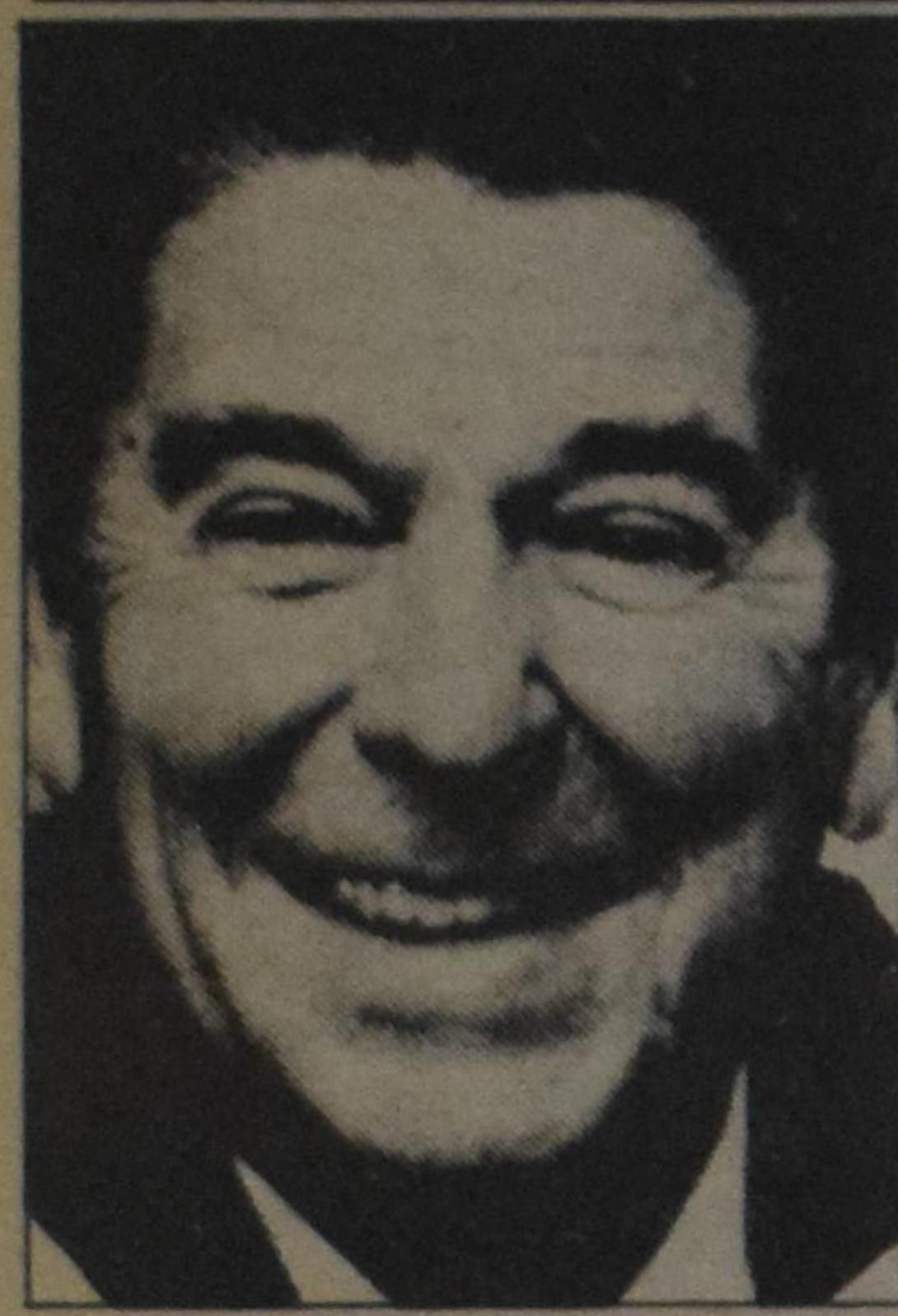
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President Reagan's view of the world



The following interview with Dr. Jim Skillen of the Association for Public Justice in Washington deals with his view of President Reagan's emerging foreign policy. It was conducted by Gerald Vandenzande for airing on CJRT radio in Toronto. We thank them for permission to reproduce these comments here.

Q. The general reaction to the Reagan regime has been quite polarized. What is your assessment of his decisions and policies so far?

A. Well, I have two hypotheses and it's going to take a while to assess them. One is that Reagan is rather simply and blatantly representing a superficial naive reaction of Americans who have gotten used to the fact that the U.S. is the chief power in the world since the end of World War II. They are now having a tough time getting used to the fact that they have to work in a coordinated fashion with all kinds of other people.

The Carter administration was a little too soft and low key in stressing human rights that weren't necessarily in American interests (as defined by military strength). Reagan is saying we're going to start by putting our foot down wherever we can and if it looks like there are Communists in El Salvador we'll make a deal of that since Communists are our chief enemy. Although there are many other ways you could talk about American interests and strength, the military is crucial, so something like arms coming into El Salvador is a very, very strong symbol.

My other hypothesis is that Reagan and Haig are using it to make a lot of psychological hay out of it by appealing to a lot of American chauvinism (an "America is right" idea). It's really unlikely that El Salvador's going to present a Vietnam kind of situation. They can make a lot of hype about it and they can get some support psychologically from the people. I'm afraid that if that latter hypothesis holds up then I'm even more concerned about the future.

Q. Are you suggesting then that the United States - its government and its people - have really learned nothing

from Vietnam?

A. "Nothing" may be too strong, but it seems that what we learned are some of the wrong things. What Reagan is trying to say is that we ought not to go in where we don't intend to win. The mistake in Vietnam was that we should have won or we shouldn't have done it in the first place.

Knowing what I know of the Reagan background they wouldn't have said: "Let's not go into Vietnam." They would've said: "We'll go in there and blow up the world if we have to, to win." And if you say that's the lesson (and Reagan has said in an interview with Cronkite that it was), I would say those aren't the lessons we should've learned.

What we should've learned is that we had a contradiction in our policy at that point in time. We were forcing the Dutch and everybody else to get out of their colonies because we were supposedly the anti-colonists at the end of the Second World War. We were for free and independent states. But suddenly when Communism becomes the chief enemy then we're quite willing to take the role of the colonialist and stay in Vietnam. I think we should have been learning questions about how states like the United States can relate to the

If Reagan would have been in power during the Vietnam crisis, he would have said: "We'll go there and blow up the world if we have to. As long as we win."

development process, the unfolding of new states, the complexity of the world that's been unfolding since World War II and I'm not sure we have learned anything like that.

Q. In that connection, a lot of people say that the United States government foreign policy is mostly determined by its ability to have ready access to natural resources in other countries and that in many ways its military buildup and foreign policy is determined by its thirst and hunger for more and more resources, particularly energy.

A. Well, that's obviously a factor. I think there are some other things at work and they may even be inconsistent. El Salvador certainly isn't an example where we're at work because we're concerned about the future of resources. In general, we think the West, and that really means under U.S. leadership, will have to have access to all it needs in order to fight Communism, and that means resources and other things.

Of course, it's going to have to keep on getting its resources, but it may be if we get hung in a place like El Salvador, like we did in

Vietnam we're going to end up eliminating the possibility of healthy relations with countries from which we could get good resources in a healthy way. The country that we've probably got the best relationship with now is Panama. In part, that's because of government accommodation there. It's also because Carter was saying: "Let's at least begin relating to states in a nonimperialistic fashion. Let's symbolically begin that process by getting rid of the Panama Canal." I think that if we work more consistently at trying to understand what a just arrangement would be among countries internationally, we would gain even more security for ourselves. That's not the chief end, but we would nurture more security in the world.

Q. His initial statements to Congress with respect to the budget and its significance for the arms race doesn't mean we're going to have a very good future in terms of establishing the kind of security that brings peace because all it will bring is more tension.

A. That's right. I guess what still amazes me is what John Hearst has called the security dilemma, ie) the more you spend for arms the more of a threat you become, the higher that spiral, the more *insecure* everyone is.

It doesn't mean the answer is to simply disarm because you have to go down those different kinds of spirals. But it does mean that people who think we will be better off and more secure by higher arms spending are either being misled or they don't have a real notion of what security would be.

Q. During recent months, churches have been speaking rather prophetically with respect to El Salvador, but also with respect to the arms race and the need for energy, at least here in Canada. Why is it that Reagan, who supposedly is a born-again evangelical and is largely supported by that community, doesn't really pay much attention to that kind of prophetic voice coming from the church and people who one would think would be his friends?

A. Well, this is the misfortune we have, even as Christians in the States, ie) we've gotten used to making *tremendous proclamations*. And government officials have gotten used to listening, but they don't make their decisions on the basis of this kind of protest. They make their decisions on the basis of where the money is going to come from, where the political power is.

What Reagan can say is "I got elected. It may be a small majority, but the majority of people want what I like." So there may be Catholic bishops, there may be protesters, there

may be anti-nukes, but they are just not the majority. It is that kind of majoritarianism that rules.

Furthermore, there is a definite mentality and spirit of the American frontier, the John Wayne spirit, the good guys vs. the bad guys. Americans don't want to have too much complexity. I'm afraid there's a lot of that in Reagan.

Q. But if Reagan is not going to be sensitive to the critical comments and compassionate concern that a variety of Christian and other groups have for the well being of the people in El Salvador and other

going to have to prove they're right by getting a majority." My impression is that the Right (including the moderate right) is of such a mentality that if their economic and military programs don't succeed, they'll be convinced that it's because the Left held back, not because they couldn't have been successful doing what they did.

Q. Will your organization, the Association for Public Justice, be playing an active role to create a coalition of organizations which will seek a better way to break through the past?

A. Well, we're certainly going to try. We have been working with groups like Bread for the World. We're having discussions with those who are trying to get at the heart of what the arms race mentality is because it's a deep civil, religious, visionary, spiritual problem as well as what people think America should be. As we get full-time staff now in Washington, we're going to spend quite a bit of time trying to work on those things. But we are quite small. We don't have a lot of authority in Washington now. We have not had full-time staff working constantly in these coalition groups, but I hope that we can be a bit of a catalyst and if it's too soon in two years from now, I would hope that four years from now we'd be in a better position to help work with some other groups.

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JOS, Nigeria (EP) - Christians here gave a cash offering of nearly \$100,000 to help launch a new seminary sponsored by the Evangelical Churches of West Africa. At a special "launching" service in January, Mr. Bala Angbazo, ECWA treasurer, said: "We must forget foreign aid! Not the government, not the missionaries - ECWA will finish this seminary in one year!" Six huge basins were placed at various points and the crowd pressed forward to deposit their gifts. As the giving

foremost service anyone can render," Dr. Audu said, "This is what ECWA Seminary Jos is all about! I was moved to learn that there was room for only one out of every 10 men who wanted to enter the first class last September. Let us open the tap of stewardship and let the waterflow liberally! Through prayer and determination we can complete these facilities in one year."

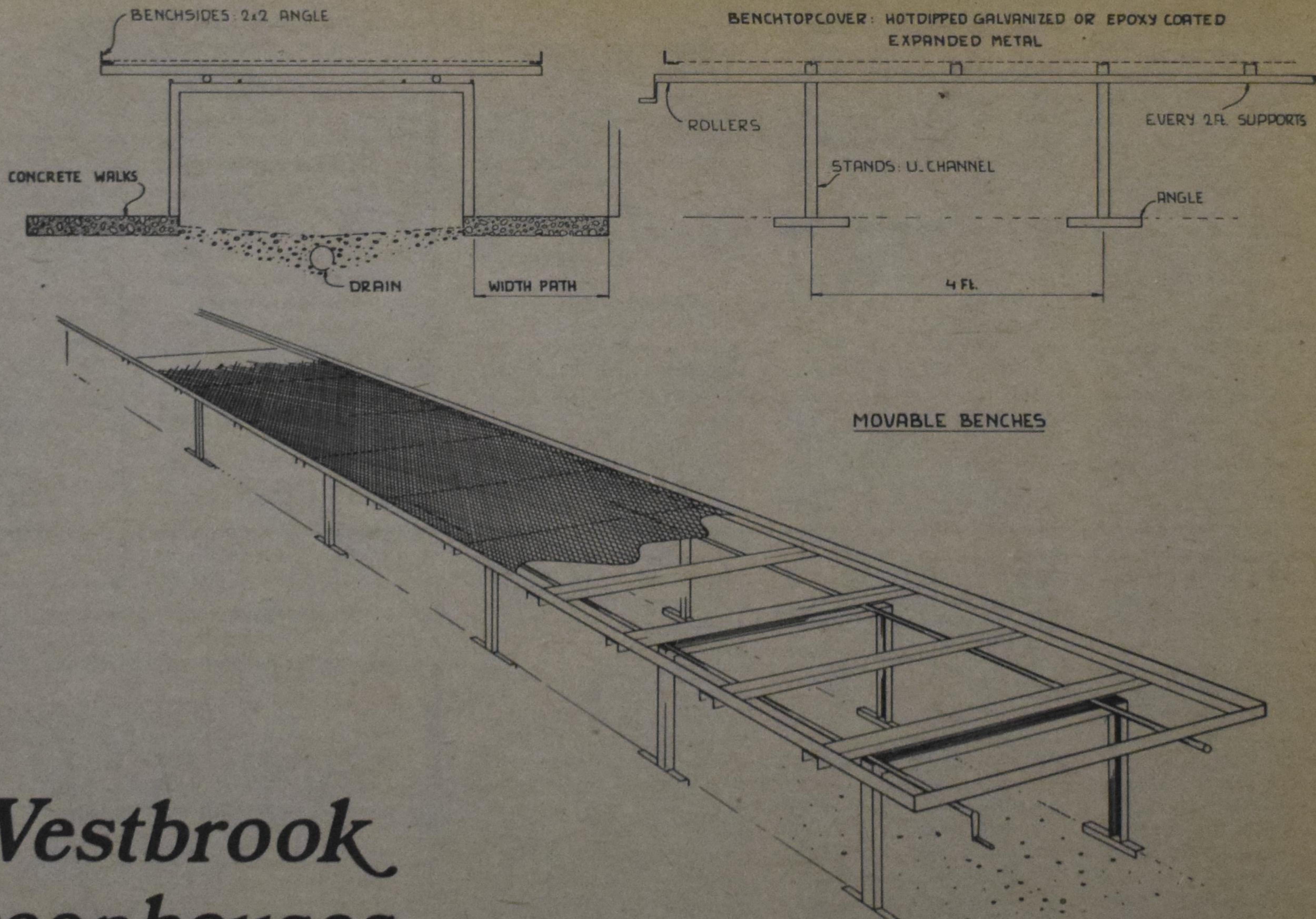
Christian Education Week dates set

Christian Education Week has been set for April 26 to May 2, 1981, by Christian Schools International (CSI). The theme for the week is, "Seek First His Kingdom." It emphasizes the fact that Christian day schools are based on the Bible, incorporating it into each subject each day, thereby helping the Christian home and Christian church sharpen the focus of the Christian's purpose, namely, to "Seek First His Kingdom."

More than 390 CSI-member Christian schools in Canada, the United States, and Australia will be using Christian

Education Week to call attention to elementary and secondary Christian day schools, and the significant effect those Christian schools have in the lives of the 89,000 students enrolled in them.

Most CSI-member Christian schools will be engaged in a week-long calendar of activities as part of the observance of Christian Education Week. Included in some schools' planned events are an open house; a parents' and grandparents' day; a series of public meetings; and various student programs and activities.



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Radio contacts led to promising Church planting

by Louis Tamminga

Mr. Tamminga is communications secretary with World Missions.

Our mission work, less than a year old in the Dominican Republic, had a curious beginning.

The Dominican Republic forms one good-sized island with Haiti. Both nations are poor, but since Haiti is poorer

than the Dominicans, citizens of the former work for the latter. Groups of Haitians have settled in the Dominican Republic as cutters of sugar cane. Their wages are low, \$2 per day. The work is very hard, and the treatment none too gracious.

Some of these people tuned into the Back to God Hour radio broadcast. They were gripped by the gospel message and wrote for study material.

This led to a visit by a representative of the Back to God Hour, and, in the end, an agreement that World Missions send two missionaries to work among these Haitian groups.

Active there now are Ray and Gladys Brinks and Neal and Sandy Hegeman. Ray is also in charge of surveying other mission possibilities among the Dominican people and it seems likely that the cooperation of CRWRC will be

sought in bringing relief to the poor.

In a recent letter, Rev. Brinks wrote about the beginnings of the work. Christians of the church at San Jose, the capital, had already established contact with the groups that have sought cooperation with us and their evangelist accompanied Ray on his first visit. Nine groups are found in such places as Matar los Indios, Cobrizo, Los

Coquitos, Barahona, and Nagua. The language is Patoua, a form of French Creole. Our missionaries are learning that language, though they have been able to make themselves understood in Spanish. These little congregations appear to have adopted many Pentecostal practices, and organizational structure is minimal. But already a fine rapport has been established between them and our missionaries.

Christian Leadership Seminars planned across Canada

The Evangelical Fellowship of Canada is sponsoring a series of seven Christian Leadership Seminars across the country during the month of May.

Five leaders within the evangelical community will be speaking during a packed, one-day seminar. They include: Dr. Carl F.H. Henry, Dr. J. Allan Petersen, Keith Price, Brian Stiller, Rev. Charles Yates.

Advance registration is \$15 for the day, \$19 at the door.

The meetings will be held in the following locations:

Vancouver, May 11, 10th Avenue Alliance Church (day), Regent College (night);

Edmonton, May 12, Lendrum Mennonite Brethren (day), Lansdowne Baptist Church (night);

Saskatoon, May 13, Circle Drive Alliance Church;

Winnipeg, May 14, McDermot Avenue Baptist Church;

Halifax, May 19, Full Gospel Church;

Montreal, May 20, Peoples Church (day), Evangel Church (night);

Toronto, May 21, Bayview Glen Alliance Church.

If God went on strike

It's just a good thing God above
Has never gone on strike
Because He wasn't treated fair
Or things He didn't like.
If He had ever once sat down
And said, "That's it, I'm through.
I've had enough of those on earth
So this is what I'll do.
I'll give my orders to the sun -
Cut off your heat supply.
And to the moon - give no more light

And run those oceans dry.
Then, just to make it really tough
And put the pressure on.
Turn off the air and oxygen
Till every breath is gone."
Do you know He'd be justified
If fairness was the game.
For no one has been more abused
Or treated with disdain
Than God - and yet He carried on
Supplying you and me

With all the favours of grace
And everything for free.
Men say they want a better deal
And so on strike they go.
But what a deal we've given God
To whom everything we owe.
We don't care whom we hurt or harm
To gain the things we like
But what a mess we'd all be in
If God should go on strike.

- Anonymous

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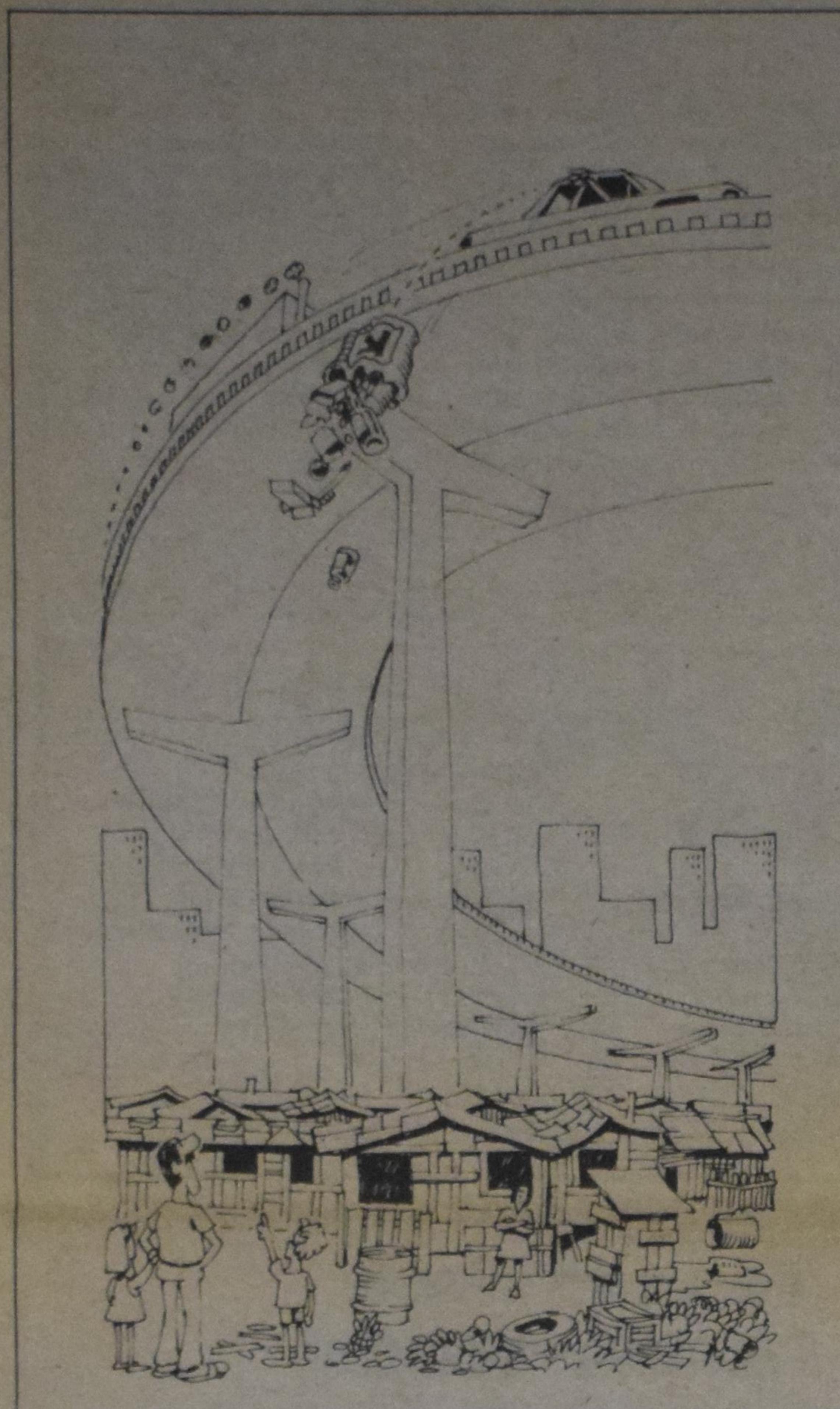
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Safe haven or asphalt jungle: Human rights in the city



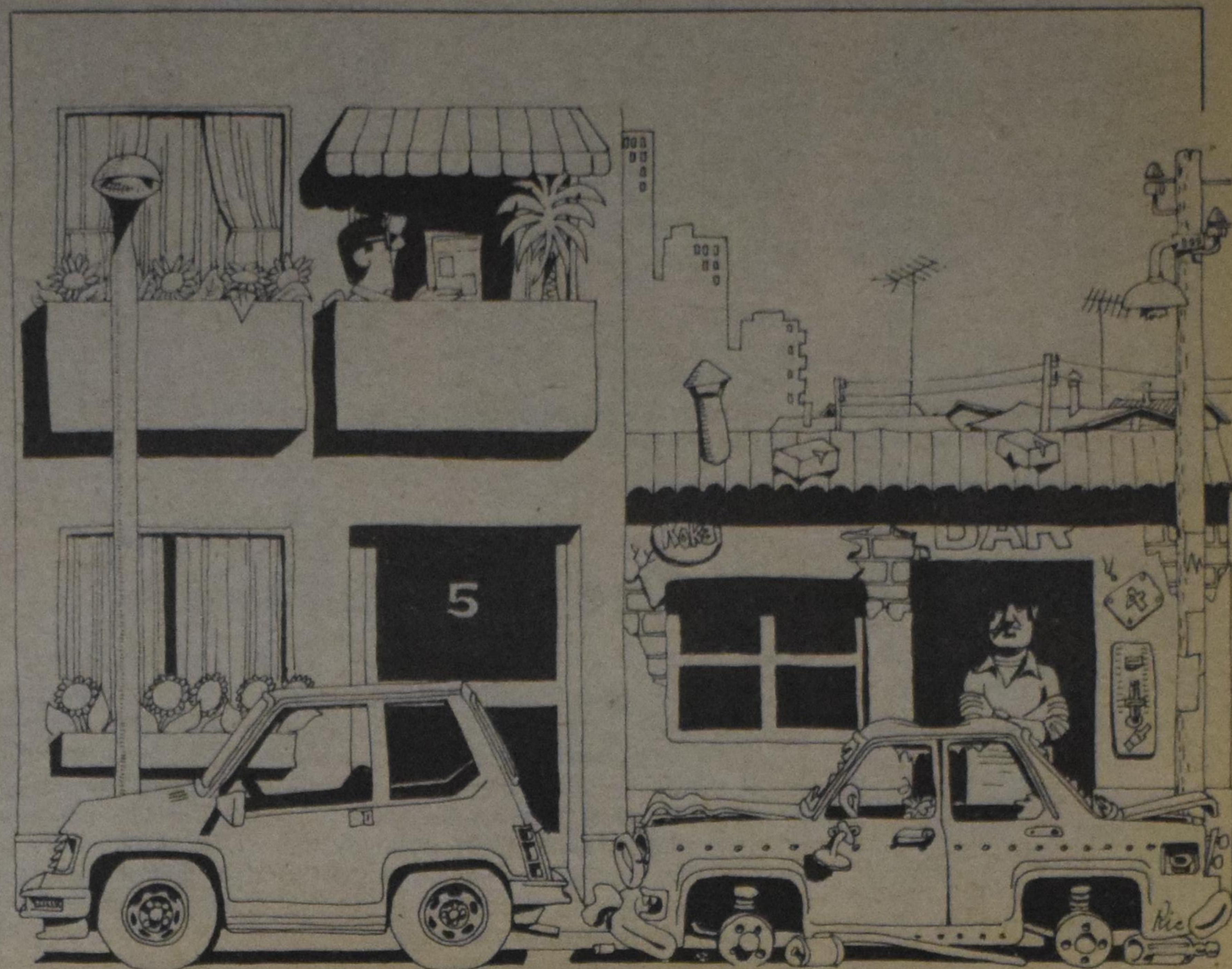
by Antony Brock

It is in cities, where men early joined together for mutual protection, that people feel most oppressed today. Making this point at a Unesco symposium on human rights in an urban environment, Mr. Michel Junot, mediator of the City of Paris, stressed the further paradox that modern legislation often makes life more complicated for the very people it should protect.

Mr. Junot should know, for he was appointed as the first municipal mediator in France, to smooth out conflicts between citizens and the administration. Despite a high success rate - 58 percent of problems coming to him are resolved - he faces a basic difficulty: law is the expression of collective morality and his clients are, in the nature of things, the exceptions.

People living in shanty towns, he explained, are all-too literally "outside" the city. Forced from the country by low wages, they are too poor when they arrive to pay city rents, so they build shacks on the outskirts. Typically "on the wrong side of the tracks," the shanty town is cut off from the city by motorways, railways and purely mental barriers. Because it is unplanned, it hardly exists for the town planners and so its inhabitants get left behind when sanitation, lighting and schools are provided.

Left behind in education - town schools are commonly more advanced than rural ones and many of the migrants cannot even speak the language of the town - they are also left behind when it comes to jobs. Too poor to buy medicines, they are a prey to disease; ignorance makes



them a prey to exploiters.

Usually, they have no legal title to their homes, consequently no residential, legal or voting rights. They would have difficulty in fighting for them - even if they knew they existed. Their vicious circle is thus complete. (Karachi's Mayor, one of 12 mayors at the symposium, said that his municipality is arranging for squatters to acquire their land.)

Mr. Bugnicourt foresaw a continuing drift to the towns and rising delinquency as long as need continued. But presenting a report by the organization "Environment and Development in Africa," he was not entirely pessimistic - particularly if both authorities and slum dwellers could use their imagination.

For example, neighbourhood newspapers, developed with success in Asia and Latin America, could stimulate group consciousness and promote self-help; public works could go to tenders offering labour-intensive operations rather than machines; traditional craftsmen could be encouraged through long-term contracts; children's labour laws could be flexibly interpreted or even changed (he

pointed out that one half of the Third World are children and that their income is often essential to their families). Above all, he said, the shanty towns should not be "assisted" but encouraged to develop their independence, without which they could have no human rights.

A Chilean ethnologist, Mr. Mario Ibarra, told the symposium at Unesco headquarters from December 8 to 11, that the population of the ten main cities of the continent has been increasing by one million a year over 15 years.

He saw urbanization as a major disease and argued passionately for a change in attitudes. The rural, mainly Indian, populations who were drawn by the myth of the city, helped to tighten the ring of poverty around the major conurbations and remained unaccepted because of their poor education and faulty Spanish as well as their unrecognized culture.

Unwilling to return to the countryside as failures, they survived at a cost of a high crime rate, child prostitution and alcoholism. Desertion by fathers contributed to tightening traditional family bonds and the "aunt from the coun-

try" all too frequently arrived to take care of the children while the wife worked, swelling the numbers of the deprived. This lack of adaptation suggested that whole social structures needed to be rethought.

The situation in Latin American cities is reversed in the United States, according to Professor Mark G. Yudof of the University of Texas; there, it is not the city which is rich and the outskirts poor, but the city which is poor and the suburbs affluent. This creates problems for maintaining integrated education, which it had once hoped to achieve by "bussing" in black children to formerly all-white schools. The lower income of the cities had weakened the tax basis on which such integration was built.

Here, he identified a feature of the case put by all participants, however specialized their approach. The first step to realizing human rights, in the cities and elsewhere, is to stimulate awareness of them and that means a two-way process: respect for the human dignity of others as well as awareness of one's own dignity.

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Managing for the Maker — Calvinette week



by Jeanne Ilbrink

Mrs. Ilbrink is executive director of Calvinettes, a division of United Calvinist Youth.

*My Heavenly Father
He cares for me
and that's why I want to try
harder
to become what He wants me
to be.*

*Maybe He wants me to go
to a foreign land.
And tell others of the Saviour
who I know
and how He'll keep me in His
hand.*

*Or maybe I'm to stay home
and spread the news
to those who are in trouble or
alone.
I know if they trust Him, who*

could ever lose?

Managing for my Maker, that's exactly what I want to do. I'll become the giver instead of the taker. I'll tell the world how they can become new. Lord, I'll tell the whole world about you.

A twelve-year-old Calvinette of Rexdale, Ontario wrote these words to explain what the Calvinette theme for this year means to her. The theme, "Managing for the Maker," is based on the words of Psalm 8:6: "You made him ruler over the works of your hands, you put everything under his feet."

During this season Calvinettes in almost 700 clubs throughout Canada and the United States have concentrated on this theme of caring for God's world. Over 4,000 dedicated Christian women have guided the girls in their activities. Together they have learned that God calls us to be good stewards of creation. They have seen how sin has affected our relationship with God and his world. And they are learning how this relationship is restored in Christ. Girls

have reached out in love to others as the clubs have sponsored Christian service projects involving the girls. In all of this the girls are learning that managing for our Lord is not only conserving natural resources and using the environment as God intends, it is also a sharing of Christ's love with others.

It has been a good year for counselors as well. Recently a counselor wrote to us expressing her gratitude for the bond of unity and love she has experienced with her girls and with counselors throughout the Calvinette ministry. We thank God for these women who give of their time and talents to assist in the development of Christian character, love, and discipline in young girls of the church family and of the community. We thank God for the opportunity to witness to girls.

We thank God for your support and encouragement as we continue this ministry. During Calvinette Week, April 26 to May 2, please join with the girls and counselors in your church, praying that all may one day say with the psalmist, "O Lord, our Lord, how majestic is your name in all the earth!"

Major Bible distribution in Brazil

NEW YORK (EP) - Brazil, the fifth largest country in the world, after the Soviet Union, U.S.A., Canada and China, plans to distribute a record-breaking 70 million Scriptures this year, according to the American Bible Society. Geographically, Brazil covers one half of South America and is large enough to incorporate the whole of Europe. Its population, which is 89 percent Roman Catholic and ten percent Protestant, presently exceeds 120,000,000 people and is one of the fastest growing populations in the world. Bible Society work, which began there in 1822 (159 years ago), has been expanding rapidly. The Bible Society of Brazil will spend nearly \$5.5 million in distributing Scriptures throughout that huge land this year.

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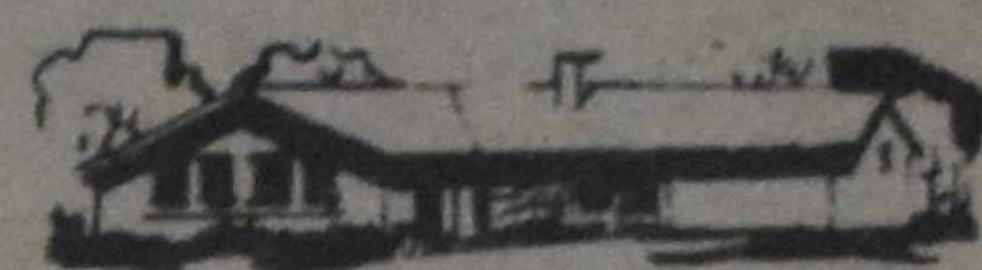
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So Vang and his mountain people — conclusion

by Peter Breedveld

So Vang was sitting in my study, a bit overwhelmed by the rows of books that lined the walls of the room. Curiously he studied the titles of some books and the names of their authors. The names did not sound familiar at all.

Bavink, Berkhouwer, Schildder, Grosheide and Kittel were neatly stacked together. At the far end of the shelf, the Revised Church Order Commentary of Van Dellen and Morsma seemed to grin at me, saying as it were, "don't bother with us just now, tell So Vang about Jesus Christ."

It was now my turn to feel a bit overwhelmed. The books in my study seemed to come from such a different world, so far removed from the small Hmong congregation to which So Vang had been called as a pastor.

The first week of March So Vang with his wife and two children had moved to Kitchener. The move from Burlington had gone quite smoothly. Several members of the Kitchener and Burlington churches had assisted in the moving. Ralph Van Dyke, a deacon of the Kitchener church had not only found an apartment but also a job for So Vang.

Tomorrow would be Sunday and So Vang would preach in the Hmong church. The church was quite small. The Sunday before So Vang's arrival, 47 people had worshipped there, yet tomorrow their number would increase to 71.

Together we talked about the Hmong community. During 1980, over a hundred Hmong refugees had settled in the Kitchener-Waterloo region. Many of them were Christians, but some were still animists, worshipping spirits. I asked So Vang some questions about them. He told me that many of the nominal Christians still cherished the old superstitions in which the Hmong had been steeped for generations.

While living in the mountains of Laos, the Hmong believed in an infinity of omnipresent spirits called Tian, spirits who were lurking at every corner. If you would walk a trail and provoke the trail spirits, the result might be a sprained ankle or a broken leg. There were also the many house spirits dwelling in the homes. If you would provoke them by your words or actions, they would surely retaliate and something bad would happen. The spirit of the door or the threshold, the spirit of the floor or ceiling and many other spirits would always be lurking around the corner.

Sickness was considered to be caused by evil spirits who lured the soul from the body. However, there were "cures." A spirit doctor could be called in to strike a bargain with the spirits. The spirits would demand a sacrifice. A pig would be slaughtered and if a family could not afford a pig, a chicken would do.

Many variations can be found in animism and among the majority of the Hmong, this superstition has been one of the greatest sources of misery which has molded their lives.

While So Vang was talking, my thoughts wandered a bit and I was reminded of Paul's first chapter to the Romans, which also speaks about a form of animism which was very much prevalent in Paul's days. I also thought about animism which is even practiced today in modern Indonesia and Japan.

It will be quite a challenge for So Vang to encounter his people with the gospel of God's saving grace in Christ. Where would So Vang begin?

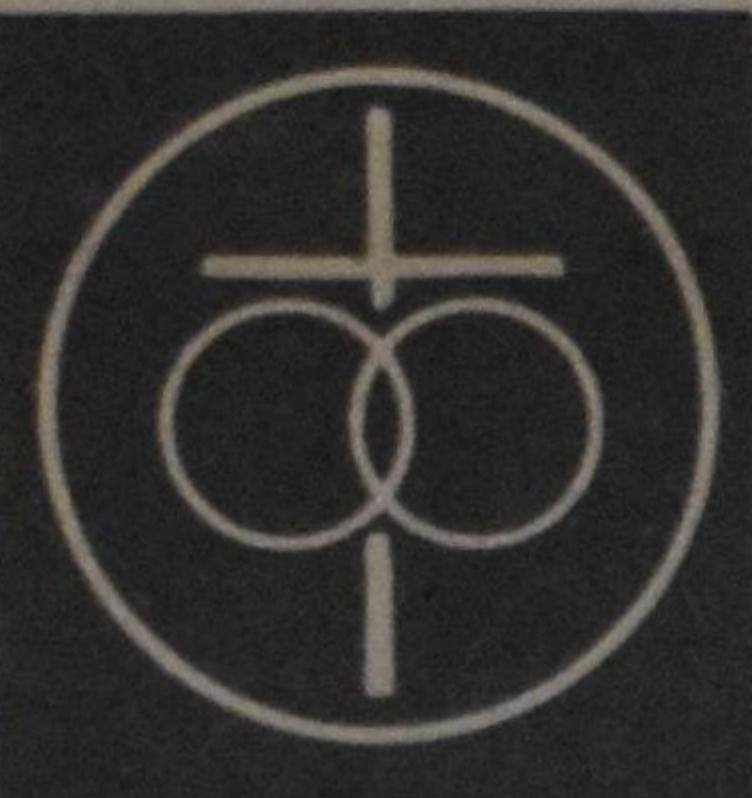
We browsed a bit through the bookshelves and soon a dozen simple books were stacked on my desk, which So Vang would take home. There was a booklet of the Canadian Home Bible League, some V.B.S. manuals and some simple Bible study material.

All of that seemed to be quite much for So Vang and when I added that I would write Reformed Bible College in Grand Rapids for a correspondence course, he seemed to be overwhelmed.

After we had finished our first Bible study session, So Vang turned to a more mundane matter, his income tax forms. Together we filled them out and So Vang was greatly surprised when I told him that he would receive more money back than he had originally paid in income taxes.

We talked a bit more about his work as a pastor. So Vang saw his ministry twofold. Nurturing and teaching the Hmong Christians and teaching the animist the one way to Christ. We decided to meet each Saturday morning for study.

So Vang faces a difficult ministry which is also a real challenge. He asked me and our churches to remember him and his congregation in our prayers.



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Denominational lines

no barrier in Mexico

For centuries, the Roman Catholic Church and the Protestant Church at large have each enjoyed healthy memberships. Nevertheless, there seems to be an unwritten code which says, "Never the twain shall meet." Rarely have Protestants joined forces with Catholics (or vice versa) to achieve a common goal. Such is not the case, however, for Hans Weerstra and his wife, Diane - two American, Christian Reformed missionaries living in Oaxaca, Mexico.

Oaxaca (pronounced "Wa-haka") is an impoverished state located at the southwestern tip of the country. Most of its citizens are Roman Catholic. Because of the poverty of the region, there are few Scriptures to be had. Yet, it is Hans Weerstra's intent to place thousands of easy-to-read Spanish Bibles into the hands of the Oaxacan people and to train them to read and use the Bibles with understanding. In order to do this, Weerstra considers it necessary (and desirable) to work with and through the local Catholic churches.

Joining with some 30 local priests, Weerstra recently organized a Scripture distribution program called the Ecumenical Bible Crusade. The Crusade's goal is to sell (at a very inexpensive price) 40,000 Bibles to people in the central valley of Oaxaca.

Development of the program began about six months ago, but actual distribution of the Bibles has occurred only within the past three months. During that time, Scripture promotion campaigns have

been held in nine local Catholic churches, through which more than 6,000 Bibles have been sold at subsidized prices.

Even though the people are poor, they are eager to pay up to \$4.30 for each Bible, depending upon the style they choose. The remainder of the cost - about \$1 each - is subsidized by the Bibles for Mexico organization, a division of the World Home Bible League.

As an example of the people's eagerness to receive the Scriptures, Weerstra tells of a recent trip he and a priest took to a small, nearby village. They took with them 45 Bibles, thinking that to be sufficient. In a single evening, however, all the books were sold, and several of the villagers followed Weerstra and his friend home to obtain more Bibles.

News of the program is spreading rapidly. Requests for Scriptures and Bible promotion campaigns are coming in from various parts of Oaxaca and from other states in Mexico as well. Weerstra believes it's conceivable that the crusade eventually will go nationwide. "If this is true," he says, "we'll need a lot of Bibles - maybe a minimum of two million Bibles."

Commenting on the hunger of Oaxacan people to receive the Bible and Bible instruction, he says, "One of the best and most exciting things we as missionaries can do now is to help satisfy that hunger."

For Hans and Diane Weerstra, age-old denominational lines have proven to be no barrier.

Een historische dag

Prof. T. Baarda antwoordde namens de deputaten ook op vragen van synodeleden. Hij zei blij te zijn nu „aan de goede kant van de tafel te zitten”, daarmee doelend op de synode-zittingen waarin zijn boeken aan een kritische beoordeling werden onderworpen. Prof. Baarda zei onder meer dat men de bijbel niet moet lezen met vooringenomenheid, niet „met een weten hoe alles in elkaar zit”. Hij had dan ook grote moeite met mensen die zeggen: „Zo spreekt de Here”. „Ik heb”, aldus prof. Baarda „dan altijd de neiging te vragen: Welke Heer, zeker de man die aan het woord is.” Volgens hem, en met hem meer deputaten, zal dit rapport de mensen in beweging brengen en hen opnieuw aanzetten tot de wezenlijke vragen met betrekking tot bijbel en geloof.

Dr. Weijland zette nog eens uiteen, dat het rapport geschreven is vanuit een „denkraster” dat uitstijgt boven puur athenische of aristotelische waarheidsbegrippen, die in de loop der geschiedenis maar al te vaak in vrome woorden verhult funktioneerden binnen de kerken.

Uiteraard kwamen ook de wonderen ter sprake. Diverse synodeleden hadden wel moeite om de wonderen te benaderen met de „nieuwe visie” op waarheid. Het rapport zegt echter onder andere over de wonderen, dat de relationele visie wonderen geenszins uitsluit. „Toch moet het niemand verwonderen als verschillen aan de dag treden, niet alleen tussen de ene en de andere christen, maar ook tussen de wonderen onderling”, aldus het rapport.

Tijdens de discussie merkten de deputaten op dat het begrip „relatie” niet moet worden verward met „relativering”. Dat misverstand moet worden voorkomen, aldus prof. de Moor, die er verder op wees dat de relationele manier van denken ook buiten de theologie steeds meer veld wint. Ook b.v. fysici komen steeds meer tot de ontdekking dat het waarheidsbegrip dat zij tot nu toe hanterden, steeds minder geldig is. Ook zij zoeken nieuwe wegen op met het relationele waarheidsbegrip als uitgangspunt.

Hoewel de nota niet in de eerste plaats geschreven is voor de gemeenteleden, werd toch aangedrongen op het doorgeven van de nota naar de kerken. Veel gemeenteleden zitten er om te schreeuwen, wilde een synodelid doen geloven.

De synode discussieerde een tijdje over de status van de nota en op welke manier deze naar de kerken toe moet.

In de besluitvorming wordt gesproken van een waardevol rapport, waarvan het ten zeerste gewenst is dat de kerken gelegenheid ontvangen er kennis van te nemen. Bekeken zal worden of de nota in huidige vorm wel naar de gemeenten kan; diverse synodeleden spraken uit dat zelfs zij de inhoud nogal moeilijk vonden. Wellicht dat er ten behoeve van de „gewone” kerkleden een apart boekje wordt uitgegeven.

Dat boekje (toch nog 128 pagina's) is inmiddels verschenen. De naam? *God met ons* ... over de aard van het Schriftgezag ... met een voorplat, waarvan gezegd wordt: De omslag toont een gedeelte uit de grote Jesaja-boekrol, die gevonden werd in een grot bij de Dode Zee. Het is een van de oudste handschriften van de Bijbel die wij bezitten, ongeveer van 150 jaar voor Christus. De gehavende onderkant laat zien, dat de handschriften vaak ernstig zijn aangetast door de tand des tijds.

De alleraatste regel biedt de tekst van Jesaja 7:14. In onze bijbelvertaling, die berust op de thans gangbare Hebreeuwse tekst, staat daar: „en *zij* zal hem de naam Immanuel geven”. Maar in dit oude handschrift lezen wij: „en *men* zal hem de naam Immanuel geven”, precies dezelfde tekst die we ook in Matteus 1:23 vinden. Uit dit voorbeeld blijkt wel, dat het niet altijd eenvoudig is te zeggen wat de „juiste” tekst van de Bijbel is.

Maar niet alleen om dit aan te tonen is deze oude bladzij gekozen als voorplat. De naam Immanuel betekent God-met-ons. Geen naam kan eigenlijk beter de kern en eigenlijke bedoeling van dit rapport weergeven. Gods Woord komt immers tot ons in de gedaante van mensenwoorden. Bijbelboeken zijn door mensen geschreven, samengesteld, overgeschreven; door mensen moeten ze ook worden uitgelegd. En het hart van de Bijbel is Jezus Christus - Hij, op Wie in Matteus 1:23 de woorden van Jesaja worden toegepast. Van Hem getuigen de Schriften. Hij is in de volle zin van het Woord: God met ons.

Zei niet de een of andere professor: Een historische dag: De beoordeling daarvan moeten we maar aan de toekomst overlaten?

J. VanHarmelen



Als je het mij vraagt

Behoort The King's College op de lijst van de Synodale Quotas?

Syrt Wolters, Victoria, BC

Nu de westerse Canadese Classes van de Christian Reformed Church gevraagd hebben om The King's College ook op de lijst van Chr. Reformed Denominational Quotas te plaatsen evenals Calvin College in Grand Rapids, komen er heel wat tongen los! Hoe kan men toch zoets vragen? Calvin College is toch heel wat anders dan The King's in Edmonton! Tenslotte is Calvin College een kerkelijk college; het is het eigendom van en het wordt beheerd door de administratie van de denominatie. The King's College is geen kerkelijk college en feitelijk is het niet een specifiek Christian Reformed College! Wat moet zo'n college nu doen op de lijst van Denominational Quotas?

Voordat we een afdoend antwoord geven op die vraag, zou het z'n nut wel eens kunnen hebben om eerst enkele andere vragen te stellen. De eerste vraag, die op ons afkomt, is of het wel zo behoort

te zijn, dat een kerkverband er een school voor hoger onderwijs op na houdt. Ik spreek nu niet over Calvin Seminary; dat een kerk een eigen school heeft voor de opleiding van haar predikanten spreekt, dunkt mij, vanzelf.

Maar wat heeft een kerkverband met het beheren van een school te maken? Onze lagere scholen zijn toch ook niet beheerd door de kerk! Is het dan wel de taak van een kerkverband om een hogeschool te hebben en te beheren? In het geval van Calvin College heeft elke classis een afgevaardigde in het bestuur. Behoort het tot de taak van plaatselijke predikanten om een college te besturen in Grand Rapids?

Nu beweer ik niet dat de kerk niets te maken zou hebben met Christelijk onderwijs, hetzij lager of hoger. Natuurlijk wel. De kerkenorde legt niet voor niets sterke nadruk op de taak van de kerkeraden om toe te zien dat Christelijke scholen opgericht worden.

Maar er is een groot verschil tussen oprichten en beheren. Ik denk zo dat veel van onze Christelijke scholen op kerkeraadsvergaderingen of gemeentevergaderingen geboren zijn. Daar zijn vaak de eerste planning committees benoemd. En zodra zo'n committee een school vereniging tot stand heeft gebracht, houdt de jurisdictie van de kerkeraad op. Dan houdt de taak van de kerkeraad ten opzichte van het beheer van de school op.

Zo had het ook moeten gaan met Calvin College. Wij die zo hoog opgeven van de „souvereiniteit in eigen kring” hadden wijzer moeten zijn en we hadden moeten beleven wat we zeggen te belijden! Nu zitten we er mee.

Er schijnt in het verleden niet een probleem van gemaakt te zijn. In al de Acts of Synod van voor 1950 heb ik maar heel weinig gevonden wat zou wijzen op een onbevredigend gevoel over het feit dat de kerk haar grenzen te buiten gegaan is door zich te bemoeien met het beheren van een College. Na 1950 is daar wel wat verandering in gekomen. Was het misschien omdat er intussen veel „souvereiniteit-in-eigen-kringers” (om ze zo maar eens te noemen) als immigranten naar Amerika waren gekomen en al spoedig vreemd opzagen dat de kerk, nota bene, een schoolbeheert?

Toen onze kerk (moet het niet zijn „kerken”?) zich op Vervolg op pag. 16

PERSOVERZICHT

• De wonderen zijn de wereld nog niet uit: Trudeau is bereid om naar de provinciale premiers te gaan luisteren, die na een goede veertig jaar gebekvecht nu overeenkomst schijnen te hebben bereikt over een formule voor grondwetsherziening. Het is bijna te mooi om waar te zijn. Vol verwachting klopt ons hart! Trudeau had inmiddels een paar dagen vacatie. Wel verdienend ook, zou ik zo zeggen. Hij was eerst in New York waar hij met een bekende en rijke Amerikaanse dame aan zijn arm naar de opera ging, en een paar dagen later was hij in Quebec City met een filmgrijte. Hij mag dan niet populair zijn bij de oppositie maar zijn populariteit bij het vrouwelijk geslacht is nog niet versleten.

• Het provinciale parlement van Alberta is de voorjaarszitting begonnen. In de troonrede werd Alberta's oppositie tegen Ottawa's energie beleid benadrukt.

• Kroonprins Charles was in Australië waar dames van alle leeftijden hem met groot enthousiasme ontvingen en begroetten.

• Een journalist onderzocht eens hoe het nu was met de brieven-bestellerij in Canada. Hij kwam tot de conclusie dat het best meeviel. Nogal een optimist die man. Om mijn persoverzicht op tijd in St. Catharines te krijgen bij onze redactie moet ik mijn schrijven vier dagen van te voren posten. Bij de tijd dat het gedrukt wordt kan de hele wereld situatie veranderd zijn.

• WardAir kocht zes van de zogenaamde „luchtbussen” die in Europa geproduceerd worden. Air Canada voelt nu nattigheid en vreest toenemende konkurrentie ook op binnenlandse vluchten. De directeur van Air Canada zel in een toespraak dat ons land eigenlijk maar een luchtvaartmaatschappij moet hebben. 't Schijnt mij toe dat die man een beetje in de knijp zit en dat hij de konkurrentiekwijt wil.

• In Amerika begint President Reagan weer aardig op te kikkeren. Hij is tenminste vast van plan om volgende week een rede te houden over zijn belasting-beleid. Tengevolge van de aanslag op zijn leven is zijn populariteit met sprongen gestegen en hij zal wel tegen zichzelf zeggen dat men 't ijzer moet smeden als het heet is.

• De spanning rondom de Poolse situatie is wat geweken. President Brezhnev heeft de Poolse regering nog wat armslag gegeven, en het schijnt dat ook de troepen die in Polen op manoeuvres waren zich grotendeels hebben terug getrokken. Een journalist die de leider van de arbeidersbeweging, Walesa, interviewde, zei dat die man doodmoe was en naar rust verlangde, hetgeen helemaal geen wonder is.

• Nauwelijks is de spanning op een plaats in de wereld wat verminderd of nieuwe gevaren dreigen aan de horizon. Er zijn hardnekkige gevechten rondom Beiroet en er wordt gevreesd voor een militaire konfrontratie tussen Israël en Syrie. In Israël wees een publiek opinie onderzoek uit dat Begin's oppositie op het ogenblik in een verleiding de meerderheid zou behalen.

• Ook in El Salvador was het niet rustig. Het leger begon te schieten in een achterbuurt van de hoofdstad San Salvador en toen de kruitdamp opgetrokken was lagen er dertig doden op de straat.

• Ik ga straks weer met frisse moed mijn tomatenplanten in de grond deponeren. Zoals u weet had ik verleden jaar maar een beperkte oogst: een tomaat per plant. Maar Toronto's bereide politie is met mijn lot toegedaan geweest en heeft een hoeveelheid beste mest ter mijner beschikking gesteld. Volgens de politie zullen mijn tomaten het nu best gaan doen. Ik zal u op de hoogte houden.

Carl D. Tuyl

Als je 't mij vraagt...

maakte om haar honderd-jarig jubileum te vieren in 1957, werden er stemmen gehoord om als een soort „centennial project“ de band tussen kerk en Calvin College door te snijden. Het advies was: Laat Calvin College beheerd worden door een Vereniging voor hoger onderwijs. Die stemmen kwamen vooral uit Canada. Maar toen bleek dat „Calvin“ een heel speciale plaats had in

de harten van onze Amerikaanse broeders en zusters.

Toen het eindelijk zover kwam, dat de Synode een Commissie benoemde om deze zaak nader te bestuderen, kwam die commissie met twee rapporten: een meerderheidsrapport met het advies om stappen te nemen tot het komen van de „Vrijmaking“ van Calvin uit de handen van de kerk, en een minderheids-

rapport met het advies dit niet te doen, omdat de band tussen kerk en Calvin door de geschiedenis zo innig was, dat het op geschiedenis verloochening zou uitlopen als de band doorgesneden zou worden. (Ik geef het nu maar weer in mijn eigen woorden). De uitslag was, dat de Synode het minderheidsrapport aanvaardde.

Dat aanvaarden van het minderheidsrapport had, ge-

loof ik, ook nog een andere reden. Toen de „souvereiniteit-in-eigen-kringers“ graag zagen dat bij het honderd-jarig bestaan van de Chr. Ref. Church de zelfstandigheid verkregen zou worden voor Calvin College, waren er anderen, die precies in tegenovergestelde richting redeneerden. In de vijftiger jaren was de oude campus van Calvin te klein en te oud geworden. De buurt waarin het was gevestigd werd meer en meer een buurt van negers, de waarde van eigendommen ging naar beneden en Calvin was in een dringende nood voor uitbreiding. Men dacht er over om een andere plaats voor Calvin te zoeken. Welnu, om kort te gaan, het landgoed „Knollcrest“ werd gekocht en er werd een geheel nieuw complex van gebouwen voor Calvin gebouwd. Nou, was dat niet een prachtig „centennial project“?

Evenwel, toen de Synode het minderheidsrapport aanvaardde, werd meteen bepaald, dat als de tijd rijp zou zijn, de band tussen Kerk en Calvin College ontbonden zou

worden. Dat is nu bijna 25 jaar geleden. Hebt u gemerkt dat de tijd „rijp“ is geworden? Ik niet. Integendeel, ik vrees dat de band tussen Chr. Ref. Church en Calvin College nu zo ingegroeid is dat het begint te lijken op een Siamese tweeling, die, indien door operatief ingrijpen gescheiden zouden worden, mogelijk allebei het leven er bij in zullen schieten. Daarom laten we het maar zo, ook al bemoet de kerk zich met iets waar ze wezenlijk niets mee te maken heeft.

Inmiddels worden we allen jaarlijks aangeslagen in de kosten van dat College en er schijnt niemand te zijn die dat gek vindt. Het is zelfs zo, dat men Calvin College op een voetstuk zet en als er andere „colleges“ opgericht worden en ook om steun vragen, dan horen we protesten zoals: Dat kunnen we niet toestaan. Tenslotte is „Calvin“ een kerk college!

Er is nog meer te zeggen over die verhouding Chr. Ref. Church en „Calvin“. Daar wil ik het de volgende keer nog even over hebben.

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Belasting toeslagen voor bejaarden in Ontario. De eerste termijn voor 1981 is verzonden.

Het vorig jaar heeft Ontario zijn systeem van Tax Credits voor bejaarden vervangen door een nieuw programma van Property en Sales Tax Grants. De

Property Tax Grant (grondbelasting toeslag) tot een bedrag van \$500 in twee termijnen per jaar uitbetaald. De Sales Tax Grant is een automatische uitbetaling van \$50 aan inwoners van Ontario die 65 jaar zijn of ouder.

Property Tax Grants

- Zij die 65 jaar zijn of ouder en een huis bezitten of huren komen in aanmerking voor de Property Tax Grant tot een bedrag van \$500.

Als u in een bejaardentehuis verblijft, een verzorgingstehuis of een dergelijke inrichting, komt u niet in aanmerking voor de Property Tax

Grant tenzij u de volle prijs betaalt voor uw verzorging en indien de inrichting de gemeentelijke en school belasting betaalt.

• U hoeft het niet aan te vragen. Als u het vorig jaar in aanmerking kwam voor de Property Tax Grant zult u dit jaar automatisch de uitkering in april ontvangen. Deze cheque, tot een maximum van \$250 is de helft van de toeslag van het vorige jaar. De cheque is verzonden op 6 april. Het is bedoeld om u te helpen bij het betalen van uw grondbelasting of huur in het eerste gedeelte van 1981. In de herfst zult u automatisch een formulier ontvangen voor de rest van uw toeslag.

• Als u 65 jaar werd na 31 december 1980 (en daarom het vorige jaar niet in aanmerking kwam voor een Grant) zult u in april geen betaling ontvangen maar in de herfst zult u een formulier voor de hele toeslag over 1981 ontvangen.

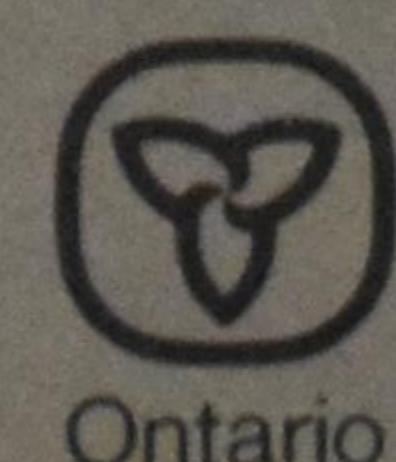
Sales Tax Grants

Een jaarlijkse toeslag van \$50 wordt automatisch uitgekeerd aan alle bejaarden. In de herfst zult u de Sales Tax Grant voor 1981 ontvangen.

Bizondere opmerking

Indien u geen federaal Old Age Security Pension ontvangt en u bent toch 65 jaar of ouder neem dan kosteloos contact op met ons Informatie centrum hoe u doe toeslagen kunt ontvangen.

- In Metro Toronto draait u 965-8470
- In Area Code 807 vraagt u de Operator naar Zenith 8-2000.
- In alle andere gebieden draait u 1-800-268-7121.



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of
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Er zijn nog meer voordelen. De KLM vervoert kinderen onder 2 jaar gratis; onder

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25 juni - 1 augustus	400	23 juli - 6 september	400
2 augustus - 12 september	347	7 september - 20 september	347
13 september - 9 december	310	21 september - 16 december	310
10 december - 23 december	400	17 december - 6 januari 1982	400
24 december - 31 maart 1982	310	7 januari - 31 maart 1982	310

Dit is wat de KLM aanbiedt als u buiten het hoogzeizoen naar Amsterdam vliegt. U kunt daarvan nu ten volle profiteren. Uw reisbureau kan u alle verdere inlichtingen geven.



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THANKS

JAGT: Hartelijk dank aan al onze familie, vrienden en kennissen voor hun grote belangstelling, cadeaus, bloemen en kaarten, ontvangen ter gelegenheid van onze 55 jarige huwelijks herdenking. Maar boven al danken we God voor zijn rijke zegenen.
Hendrik en Trijntje Jagt,
7900 McLaughlin Rd., Apt. #216,
Brampton, ON L6V 3N2

TEN HOOR: We wish to thank friends and neighbours for their kindness and sympathy at the time of the tragic fire at Grimsby where we lost our daughter and son-in-law and two grandchildren.
Mr. and Mrs. Mei ten Hoor
(Uitbeyse)

ZUIDEMA: We wish to express our sincere thanks to everyone who made the day of our 50th Wedding Anniversary an unforgettable one. Also thanks for the many cards, gifts and flowers. Above all we thank God for his many blessings throughout these years.
Mr. and Mrs. K. Zuidema,
40-201 Elm St., Chatham, ON

BIRTHS

BERGSMA: "Sons are a heritage from the Lord, children a reward from him" (Psalm 127:3). With gratefulness to God, we wish to announce the birth of our third son, JONATHAN ROBERT, born on March 25, 1981. A brother for Mark and James.
Nick and Betty Bergsma,
Brownsville, ON N0L 1C0

DEVROOM: Fred and Nelly (nee Prins), thank God for the birth of their twins - two healthy, lovable boys! Born on March 11, 1981 with the first, JASON ROBERT, weighing 6 lb. 13 1/2 oz. and his brother, MATTHEW JONATHAN weighing 6 lb. 15 oz. Jason and Matthew are the grandchildren of Mr. and Mrs. Peter Prins of Dunnville, ON and Mr. and Mrs. Bart DeVroom of Orillia, ON.

JAGT: With grateful thanks to God, the giver of life, we proudly announce the safe arrival of MARK WILLIAM, born on March 31, 1981. A healthy son for Hank and Mary Jagt, baby brother for Carl, Julia, Paul and Sarah.
55 North River Rd., Wallaceburg, ON N8A 4R4

PYPERS: We, Rob and Anna (nee De Vries) with gratitude and praise to the Lord, wish to announce the arrival of our secondborn, DAVID ROBERT, born on April 1, 1981. A brother for Mark Richard, 7th grandchild for Mr. and Mrs. Peter De Vries of Lacombe, AB, 10th grandchild for Mr. and Mrs. Dick Pypers of Kitchener, ON and 10th great-grandchild for Mr. and Mrs. J. Ter Hulzen of Glen Williams, ON.
34 Moreland Cres., Sherwood Park, AB T8A 0P7

VAN HARTINGSVELDT: We, Bill and Mary (nee Beldman) thank the Lord for the birth of a daughter, BROOKE ELIZABETH, born Sunday, March 29, 1981. A welcomed sister for Justin.
R.R.#3, Jarvis, ON N0A 1J0

BIRTHS

NELSON: With praise and thanks to our heavenly Father, we, Don and Jean (nee Lodewyk), are pleased to announce the birth of our firstborn, a dear little daughter, MELANIE AMANDA, 8 lbs. 11 oz., born March 18, 1981. Grandparents are Mrs. M. Lodewyk, Red Deer, AB, and Dr. and Mrs. R.J. Nelson, Barrie, ON.
795 Fletcher Valley Cres., Mississauga, ON

ZEE: With great joy and thankfulness to God, the creator and giver of life, we announce that we have been entrusted with a daughter, JANNA EVE DELAYNE, born April 17, 1980. She is a much welcomed sister for Nathan and Geordin, a grandchild for Bill and Pauline (Postman) Pol, La Glace, AB, and Mr. and Mrs. George Zee, Red Deer, AB. Also a great-granddaughter for Mr. and Mrs. Frank Zee, Red Deer, AB.
Frank and Marlys Zee,
Box 68, La Glace, AB T0H 2J0

MARRIAGES

BASSIE-HOLMAN: On April 11, 1981, ANGIE BASSIE and FRED W. HOLMAN were united in holy marriage in the Mount Brydges Chr. Ref. Church. The parents are Mr. and Mrs. M.C. Bassie of Stoney Creek, ON, and Mr. and Mrs. K.D. Holman of Melbourne, ON. The minister who performed the ceremony was Rev. M. Lise of Mount Brydges.
Address: R.R.#1, Mount Brydges, ON N0L 1W0

BLEYLEVEN-ZANTINGH: Mr. and Mrs. L. Blyleven and Mr. and Mrs. R. Zantingh, are happy to announce the forthcoming marriage of their children, NANCY and KEN. The wedding will take place, the Lord willing, on Friday, April 24, 1981 at 6:30 p.m. in the Maranatha York Chr. Ref. Church. Rev. P. Stel officiating.
Future address: R.R.#2, Dunnville, ON

KIELSTRA-ZYLSTRA: Mr. and Mrs. Ray Kielstra are happy to announce the forthcoming marriage of their eldest son, CLARENCE CECIL to MISS ROSALIE JANET ZYLSTRA. The wedding will take place on Friday, April 24, 1981, at 6:30 p.m. in the First Chr. Ref. Church, Coldwater Rd. W., Orillia, ON.
Home address: at "La Joie de Vivre", 318 Bayou Park Rd., R.R. #3, Orillia, ON L3V 6H3

REITSMA-VAN WAVEREN: We, the children of ELIZABETH REITSMA, are happy to announce the marriage of our mother to MATTHIJS VAN WAVEREN on Saturday, April 18, 1981, in the First Chr. Ref. Church of Hamilton. Future address: Anna Paulownalaan 35, 3708 HH, Zeist, The Netherlands

VIS-VAN ARRAGON: Mrs. Hilda Vis and Mr. and Mrs. John Van Arragon, are happy to announce the forthcoming marriage of their children, ANGELINE and JOHN. The wedding will take place, the Lord willing, on Friday, April 24, 1981 at 7:00 p.m. in the Immanuel Chr. Ref. Church. Rev. B. Nederlof officiating.
Future address: 76 Bromley Rd., Hamilton, ON L9A 2E2

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ANNIVERSARIES

1946 May 9 1981
Ureterp, Fr. Maple Ridge, BC
With joy and thanksgiving to the Lord, we are happy to announce the 35th Wedding Anniversary of our parents and grandparents,

DURK and SYTSKE DE JONG
(nee Marinus)

That God may keep them in his care and give them many more years for each other and us all is the prayer of their children and grandchildren: Janny & Bill Beck; Melanie, Kendall, Darryl, Phillip — Beamsville, ON

Al & Jenny De Jong; Cheryl, Richard, Mark — Pitt Meadows, BC

Alice & Nico Jukema; Duane, Derek, Cynthia — Shallow Lake, ON

Siegfried & Janny De Jong; Matthew — Matsqui, BC
Margaret & Jim Oosterhof; Donna — Delta, BC

Home address: 20267 Chatwin Ave., Maple Ridge, BC V2X 4G4

1956 May 1 1981
"I will counsel you and watch over you" Ps. 32:8b.

With joyful hearts we will bring tribute to our Lord for keeping his promise of our wedding day.

TOM and JANNY DE VRIES
(nee Grolleman)

May the Lord continue to keep us in his counsel and under his watchful eye, together with our children and grandson:

Margot (Betty) & Tibor Takacs; Robert — Gravenhurst, ON
Paul (Tom Jr.) & Carolien — Zwolle, Holland

Peter

Personal congratulations are welcome at a reception Saturday, May 2, 1981 from 2-4 p.m. in the First Chr. Ref. Church, Coldwater Rd. W., Orillia, ON.

Home address: at "La Joie de Vivre", 318 Bayou Park Rd., R.R. #3, Orillia, ON L3V 6H3

1956 April 21 1981
With joy and thankfulness, we wish to announce the 25th Wedding Anniversary of our parents,

JOE and CHRISTINA DROST
(nee Karsten)

May the Lord continue to bless them with health, happiness and love.

With congratulations and love: Chuck & Annette Drost; and grandson Joey — Beamsville

Peter

Don

Marlene

Mark

Home address: 590 Mountain St., Beamsville, ON L0R 1B0

1936 May 7 1981
Winschoten Edmonton

With joy and thanksgiving to the Lord, we hope to celebrate the 45th Wedding Anniversary of our dear parents and grandparents,

REMMELT and WEIA
GROENWOLD
(nee Keizer)

May the Lord continue to keep them in his care and bless them in the years to come.

Their loving children and grandchildren:

Simon & Bertha Dykhulzen; Ken, Rick, Wendy — Edmonton, AB
Gerry & Jennie Kulpers; Gerald, Mark, Cherilyn — Edmonton, AB

Harry & Audrey Groenwold; Scott, Danette, Bryce — Abbotsford, BC

Open house on Saturday, May 9, 1981 from 2-5 p.m. at the home address: 5903-95 Ave., Edmonton, AB

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ANNIVERSARIES

1956 April 13 1981
Strathroy
With thanks to our Lord, on April 17, 1981, D.V., we wish to announce and celebrate the 25th Wedding Anniversary of our dear parents and grandparents,

GERRIT and JANNA GRAANSMA
(nee Zwart)

With love and congratulations from: Dave & Diana Bos; Sonya, Jeremy Clarence & Sandra (engaged) John & Karen (girlfriend) Peter

Albert

Open house will be held on Friday, April 17, 1981, at the Royal Canadian Legion, 116 Metcalf St. W., Strathroy, ON from 8-11 p.m. Best wishes only.

Home address: 509 Dewan St., Strathroy, ON

Text: "But as for me and my house, we will serve the Lord" (Joshua 24:15).

1956 April 13 1981
Strathroy Kincardine

We are grateful and thankful to the Lord to announce and celebrate the 25th Wedding Anniversary on April 17, 1981, D.V., of our dear parents and grandparents,

GERRIT and JANTJE
VANDER MEER
(nee Zwart)

With love and congratulations from:

Henry & Diane Noordhof; Janice, Jason, Krista

Henry & Tami Vander Meer; Jennifer

Ray & Teresa Kootstra; Melissa Linda

Sidney

Open house will be held on Friday, April 17, 1981, at the Royal Canadian Legion, 116 Metcalf, St. W., Strathroy, ON from 8-11 p.m. Best wishes only.

Home address: R.R.#1, Garden Estates, Kincardine, ON

1951 April 24 1981
We give praise and thanks to God

for giving us our parents and being able to celebrate with them their 30th Wedding Anniversary,

RELOF and GRE KIERS
(Rudy and Greta)
(nee Westerhof)

May the Lord continue to bless them and keep them in his care through the years to come.

With lots of love from your children and grandchildren:

Roeling & John

Rose & Chuck; Kevin, Sandra

Al & Grace

Home address: 90 Duke St., Apt. 1101, Hamilton.

1931 May 7 1981
With thankfulness to our heavenly Father, we wish to announce the 50th Wedding Anniversary of our parents and grandparents,

BEN and DIANE KNOOPS
(nee Kersaen)

May the Lord continue to keep them in his care and bless them in the years to come.

Eileen & Henk Wilbrink; Lisa,

Sandra — San Jose, CA

Trudy Maat; Richard, Ronald, Margaret — Toronto, ON

Peter & Swanee Knoops; Peter Dean, Wayne Scott, Robert — Midland Park, NJ

John R. & Barbara Knoops; Michael John, Lorna, Brian — Evergreen Park, IL

Open house to be held on May 8 at the recreation room, Trinity Towers from 7-9 p.m., Brampton, ON.

Home address: 7900 MacLaughlin Rd. S., #614, Trinity Towers, Brampton, ON L6V 3N2.

ANNIVERSARIES

1956 May 5 1981
The Lord in his covenant grace has blessed our parents and grandparents,

FRED and GRACE
MEYERINK

with 25 years of happy married life. We thank the Lord for his abundant goodness to them and pray that he will grant them many more years together.

Congratulations Mom and Dad, Grandma and Grandpa Bart, Alice & Jolene Velthuizen We hope to celebrate with an open house on Wednesday, May 20, 1981 at 8:30 in East Edmonton Chr. School gym. Best wishes only.

1956 April 24 1981
"For the Lord is a sun and shield; the Lord bestows favour and honour; no good thing does he withhold from those whose walk is blameless" Psalm 84:11.

With thanks to the Lord, we wish to announce the 25th Wedding Anniversary of our parents,

KLAAS and SONYA REITSMA
(nee Sikma)

We pray that the Lord will continue to be their sun and shield and bestow them with favour and honour.

Love:

John & Edna

Pete

Mary

Judy

George

Stanley

Classified Advertising

TEACHERS

The Calgary Christian School invites applications for the following positions for 1981 - 1982

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 Phone: (403) 242-2838.

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In Smithers, BC invites applications for teachers for the 1981-82 school year, with qualifications in the following areas:

- Business Education
- French
- Home Economics

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Bulkley Valley Christian High School,
Box 3635, Smithers, BC V0J 2N0.
Phone: (604) 847-4238 (school)
(604) 846-5386 (home)

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KINGS COUNTY CHRISTIAN SCHOOL Cambridge Station, NS

requires a

Teaching Principal and

3 teachers

to fill vacancies for the 1981-1982 school year. The school consists of grades primary to 9, with an enrolment of approximately 100 students, divided over 5 classrooms. Please forward resume to:

Mr. Frank Brink, Chairman of the Ed. Com.
c/o Kings County Christian School Society
P.O. Box 161, Kentville, NS B4N 3W4 or phone:

Mr. Brink at 902-538-9979.

If no answer, try Mrs. Grace Vander Ploeg, secretary of the Ed. Com. at 902-582-7347.

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WANTED: experienced, responsible person for dairy farm — London-Woodstock area. Must be a good milker. Starting salary, \$1,200 a month, plus good 2 bedroom house, all conveniences, all year round job. Write: Box #4588, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

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If you are an outgoing, resourceful, well-organized person and are interested in an extremely challenging vocation, contact the Director, the Rev. D.N. Habermehl, for further information concerning work and salary.

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Active, middle-aged Christian lady living in Waterloo; fond of dancing, sports and travel would like to meet gentleman to share mutual interests. Please write to: Box #4610, Calvinist Contact, 99 Niagara St., St. Catharines, ON L2R 4L3.

A 23-year

Classified Advertising

SUMMER JOB MARKET

Students may advertise in the Summer Job Market free of charge, but they are requested to instruct us to cancel the ad as soon as they have found summer employment. This service will run until the May 29 issue inclusive.

ACTON: Boy of 16 would like farm job. Please phone or write: Arthur Rinsma, R.R.#4, Acton, ON L7J 2M1. (519) 853-1557.

ANCASTER: Hard working teenager, seeking summer employment on a dairy farm, some experience in machinery. Call: Richard Sommer, 416-765-4195 or write: R.R.#2, Ancaster, ON L9T 3L1.

BARRIE: 3rd year Calvin student looking for summer work beginning May 25, 1981. Experience as housekeeper, babysitter, hired hand on dairy farm and receptionist. Jane Borger, 168 Veenstra, Calvin College, Grand Rapids, MI 49506; (604) 942-9150, or R.R.#2, Utopia, ON (Barrie) (705) 424-9414.

BELLEVILLE: Grade 13 student seeks summer employment on dairy farm. Has 5 years experience with machinery and milking. Will be attending Calvin College in the fall. Please contact Rick Dykstra, R.R.#2, Avonlough Rd., Belleville, ON K8N 4Z2; (613) 962-0313.

BOWMANVILLE: Student seeks summer employment on any type of farm, has two summers experience. My name is John Wesselius, currently a grade 12 student at Durham Christian High School to be graduating in June, going to Dordt College in September. Eager and healthy. Please phone: 1-416-623-4120 or write: John Wesselius, 10 Liberty St. North, Bowmanville, ON L1C 2L4.

BOWMANVILLE: I am a 19-year-old, first-year college student. I am looking for any type of work, preferably related to business since that is what I'm studying at college. I am available for work from May 7 to Aug. 28. I would like to work in the Oshawa/Lindsay/Bowmanville area. For more information write to Marilyn Broersma, R.R.#5, Bowmanville, or phone 1-416-263-2985.

BOWMANVILLE: I am a 16-year-old student looking for summer work with room and board. Some experience on a farm. Like to work in a nursery. Phone or write: David Rypstra, 84 Elgin St., Bowmanville, ON L1C 3E4; phone: 623-7081.

BROCKVILLE: An eager 16-year-old youth seeking summer employment in Ontario. Available from July to September. I desire any type of work. Please write or phone: Randy Vandommelen, 721 Steward Blvd., Brockville, ON K6V 5T4; 342-9550.

CAISTER CENTRE: Eager 16-year-old from Niagara Peninsula seeks summer employment at any type of work. My name is Jim Klazinga and if you have work for me, please call 1-416-957-7700, or write: R.R.#2, Caistor Centre, ON L0R 1E0.

CHATHAM: Two 17-year-old boys looking for summer employment in same area, preferably farm work. Both raised on farms and experienced in cash crop farming with hogs. Good, hard workers. Please contact: Art Brouwer, R.R.2, Chatham, N7M 5J2, (519) 352-4391 or, Jim DeVries, R.R.5, Dresden, N0P 5K0, (519) 683-2747. Please call evenings.

CHATHAM: 17-year-old, grade 12 student, raised on the farm, would like summer employment. Experienced with cattle, hogs and general farming. Please contact: John Dieleman, R.R.#6, Thanesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 18-year-old girl, finishing first year at Calvin College seeks summer employment. Willing to do any type of work. Available May 24. Please contact: Linda Dieleman, R.R.#6, Thanesville, ON N0P 2K0; (519) 354-2055.

CHATHAM: 16-year-old girl looking for a summer job of any kind. Am a qualified swimmer and have first aid. Also am a qualified babysitter and mother's helper. For more information please contact Brenda Antuma, 4 Madera Cres., Chatham, ON, N7M 6A1. Phone 519-352-4446.

CHATHAM: Grade 11 student looking for a summer job on a dairy farm in southern Ontario. Have had 4 years experience working on beef farm. Please contact Calvin Dreise at (519) 352-8931, R.R.#6, Chatham, ON.

CLIFFORD: George Terstege, 17 years old, student, living on dairy farm, desires farm work from mid-June to end of August. R.R.#1, Clifford, ON N0G 1M0. 327-8519.

DRAYTON-MOREFIELD: 16-year-old girl seeking summer employment. Do most anything. Experience in babysitting and mother's aid. Contact: Trish Tacoma, R.R.#1, Moorefield, ON N0G 2K0; (519) 638-2604.

DUNNVILLE: Reformed Bible College student desires work in a camp or any type of work. Call Freda Hoekstra at 1869 Robinson Rd., Grand Rapids, MI 49506, (616) 454-8620 or R.R.#1, Dunnville, ON, (416) 774-4424.

DUNNVILLE: Boy of almost 16 years old would like a farm job. Phone or write: Rob Kamping, 774-8304; R.R.#5, Dunnville, ON N1A 2W4.

DUNNVILLE: 17-year-old dairy farmer's son is looking for summer job. I prefer outside work, including nursery work. Have experience with farm equipment, also greenhouse work, including delivering. References available if necessary. Please call: Henry Westerveld, R.R.#2, Dunnville, ON 416-774-5004.

FORDWICH: My name is Margaret Borg. I am 18 years old. Am willing to do anything, but prefer employment involving accounting. R.R.#1, Fordwich, ON N0G 1V0, or phone (519) 335-3669, evenings.

FOREST: I am a 17-year-old farmer boy and I am looking for a summer job preferably on a farm. Have experience with chickens, pigs, and also field work. Will consider any other job, preferably in the south/southwest of Ontario. Please phone Sid Klazinga at 519-873-4694, Forest, ON.

FOREST: 17-year-old girl looking for any type of full-time employment in a Christian environment during the summer months. Willing to work with children as mother's helper, work as a sales clerk, work in a greenhouse, or on a farm. I enjoy working preferably in the southern Ontario area. Please write to Marja Nugteren, 117 Forest St., Guelph, ON, N1G 1J3. Phone: 1-519-821-2525.

GODERICH: Student, farmer's son, would like summer employment, preferably on a dairy farm. Bernie Burgsma, 17-year-old. Call 519-529-7982 or write R.R.#6, Goderich, ON, N7A 3Y3.

GUELPH: Hard-working, 16-year-old looking for a summer job on a farm. Contact Dean Adema, 196 Edinburgh Rd. S., Guelph, ON, N1G 2J1; 1-519-824-8529.

GUELPH: University student desires work on a swine farm. Summer or full-time. Call or write: Wilfred Bootsma, 519-824-8742. Box 310247, Guelph, ON N1G 2W1.

GUELPH: I'm 16 years old and I'm looking for a job on a farm. I have three summers experience on a dairy farm. Available half of June to the end of August. Please write or phone: Eric Buss, 72 University Ave. W., Guelph, ON N1G 1N7; (519) 824-9528.

GUELPH: 17-year-old boy looks for summer employment in greenhouse or with landscaping firm. Has some experience. Albert Van Ommen, 63 Cedar St., Guelph, ON N1G 1C4; (519) 821-9147.

HAMILTON: 17½-year-old girl wishes a summer job. Has experience as cashier, mother's helper, babysitter, and picking cucumbers. I have references. Please contact: Carolyn Bazulin, 1423 Upper Wellington, Hamilton, ON; phone: 385-5402.

HAMILTON: College student is looking for a summer job; will move anywhere in Canada. Has experience in drafting, working on a pig farm, and being a nanny. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2 or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: Architectural technician student is looking for a summer job. Has completed first year of community college. Would like to work somewhere where I could gain some experience in my field. Please write to Grace Scholman, R.R.#2, Dunnville, ON N1A 2W2, or phone: 389-6918 (until April 22, 1981) or 774-6184.

HAMILTON: I am a grade 11 student at H.D.C.H., Hamilton, and I would like to acquire experience in office work. I have taken the following business subjects: typing, accounting, and shorthand. I have already had some experience at my dad's office. I am also interested in working with books and a job in a library or book store would also be much appreciated. Please call Jessica Prinzen at 389-1844, Hamilton.

HAMILTON: I am a 17-year-old student, now finishing grade 11 at Guido de Bres Christian High School, and wish to be employed on a farm in the south-eastern Ontario region, preferably Hamilton area. My name is Harry Vandermaart, R.R.2, Harvest Rd., Dundas, ON, L9H 5E2. Phone: 416-628-2788.

HOLYROOD: 17-year-old female seeks summer employment. Interested working in a campground, office, store, restaurant or farm. Typing average is 55 wpm. Experienced in all types of farm work and babysitting. Available all summer. Please phone: 395-2837 or write Renee Dulker, R.R.#1, HolYROOD, ON N0G 2B0.

INGERSOLL: Grade 12 graduate would like year-round employment. References available. George Reitsma. Call 519-485-4584.

LISTOWEL: Looking for summer employment from May to August. Willing to work in a bakery or restaurant. Willing to do any type of work. 18 years old. Margaret Miedema, R.R.#4, Listowel, ON N4W 3G9; 291-3619.

LINDSAY: Girl, 18, excellent student, attending Calvin College this fall, looking for summer employment from June to September. Experienced in retail selling and customer service. Good recommendations. Willing to do almost anything. Contact: Arlene Buwalda, R.R.#6, Lindsay, ON K9V 4R6. 1-705-324-9835.

LONDON: Student seeking full-time summer employment, preferably in London area. Presently studying 2-year course at Fanshawe, to work with developmentally handicapped. Available May 3. Reply to: Margaret Quartel, 31 Cartwright St., Apt. #3, London, ON N6B 2W5, phone: (519) 439-9458.

MOOREFIELD: 16-year-old girl looking for summer employment. Babysitting or mother's helper preferable, but other work is acceptable. Please contact: Sylvia Vanden Hazel, R.R.#2, Moorefield, ON N0G 2K0. (519) 638-2191.

NEPEAN: College student seeking summer employment. Will train for anything! Loves outdoors, eager for a challenge! Phone or write: Alice Vanderwerf, 15 Withrow, Nepean, ON K2G 2H7. 224-1810.

OTTAWA: 19-year-old, grade 13 student with car, available mid-June. Previous jobs include key-punch operator, income tax preparer and store clerk. Trained at bookkeeping, typing, filing, marketing. Bondable, can supply references. Call Dennis Bakker at: 445-5447.

ST. CATHARINES: 17-year-old girl seeks summer employment, experienced babysitter, and also enjoys working with younger children. I have had 3 years experience with girls ages 8 through 11. I also enjoy outside summer activities and sports. Please write to Karen Luchies, 21 Forster St., St. Catharines, ON, L2N 2A1 or phone: 416-934-3309.

ST. CATHARINES: 16-year-old girl seeks summer employment. I am experienced and enjoy working with crippled children and younger girls. I am an experienced babysitter and experienced swimmer in courses at the Y.M.C.A. I enjoy outside work and activities. Please write: Marlene van Brakel, 31 Forster St., St. Catharines, ON, or phone: 1-416-935-4997.

ST. CATHARINES: I am a 16-year-old student looking for summer employment which would include room and board. Experienced in greenhouse work. Willing to do anything. Please reply to Allan Suk, 15 Sharon St., St. Catharines, ON L2N 3J3. 934-3605.

ST. CATHARINES: 17-year-old St. Catharines girl seeking summer employment, preferably in the Niagara Peninsula. Please contact Erika Wynands at 416-935-9035, or write, 1 Lafayette Dr., St. Catharines, ON L2N 6C1.

SCARBOROUGH: Active 16-year-old girl wants summer outdoor work, enjoys sports and work with children. June 15 to end of August. Lynda DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

ST. THOMAS: I'm a teenage girl looking for a summer job and I'm willing to do anything. I've had experience cleaning house, babysitting, cooking and doing other odd jobs. Lydia Van Meppelen Schepink, R.R.#5, St. Thomas, ON N5P 3S9.

SCARBOROUGH: Tall, strong 17-year-old boy wants any summer work June 15 to end of August. Has experience with furniture moving company. Steve DeVries, 49 Brookridge Dr., Scarborough, ON M1P 3M3.

SCARBOROUGH: I am a 16-year-old, 6 ft. 4" male, looking for summer employment in Southern Ontario. Have had previous experience in farm work, but will accept any type of employment. References available. Please contact: Richard Weeber, 109 Porchester Dr., Scarborough, ON M1J 2R4, phone: 416-431-7424.

SMITHVILLE: 17-year-old student with driver's licence seeks summer employment. Willing to do anything. Write or phone: Ted Soldaat, R.R.#2, Caistor Center, ON L0R 1E0; 957-3840.

SMITHVILLE: 16-year-old boy is looking for summer job. Has driver's licence. Will do anything except garden work. Chris den Hoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

SMITHVILLE: College student is looking for summer job. Has farm experience and driver's licence. No garden work. Jeff deHoog, R.R.#1, Smithville, ON L0R 2A0, or phone: 643-3701.

STRATHROY: 15-year-old boy (grade 10 student), looking for summer employment. Responsible worker willing to do any work. Call Rene Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

STRATHROY: Calvin College student seeking summer employment. Responsible, hard worker with the following experience in greenhouses, store clerk and cashier. Able to start June 1. Call Margaret Van der Laan, 95 Adelaide St., Strathroy, ON N7G 2V1. 519-245-1402.

TORONTO: An 18-year-old boy seeks a summer job on a farm. Has had 2 years experience on a 500 cow, feed-lot style dairy. Available all summer. Please contact: Doug Griffioen at 183 Goulding Ave., Willowdale, ON M2R 2P3. (416) 221-5949.

TORONTO: I am a 3rd year Dordt College student, looking for summer employment in the Toronto area. In addition to having worked as a waitress and maid, I have experience as an investigative reporter for a radio station. References will be supplied on demand, and any job would be appreciated. Please contact Corinna Meijers, c/o C. Van Eek, 711 Finch Ave. W., Apt. 702, Downsview, ON M3H 4X6; (416) 636-1375.

Continued on page 23

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The following cities and towns are available complete with yellow page advertising in the 1981 Bell Directory.

Brampton, Brantford, Burlington, Cambridge, Chatham, Guelph, Ingersoll, Kitchener, Mississauga, Oakville, Sarnia, St. Thomas, Stratford, Strathroy, Tillsonburg, Windsor, Woodstock.
Other locations are also available.

EVENTS

JOB MARKET

WARMINSTER: I am an 18-year-old student looking for a summer job out of the province of Ontario. I would be interested in a job on a farm. I have some previous farm experience. Please write or phone: Ron Hartog, Warminster, ON L0K 2G0. (705) 326-7195.

WATERLOO: I am looking for agricultural work (farm hand). Contact Paul Van Katwyk, R.R.#1 Country Squire Rd., Waterloo, ON, N2J 4G8.

CALGARY: Seeking summer employment plus room and board in the Calgary, Alberta area. Have had several years waitress experience; one year meat wrapper in a slaughter-house, six months apprentice baker, and various other jobs. I'm 22 years of age and willing to do any type of work providing good wages. Please contact: Mary Zwart, c/o Calvin College, Beta 6, Grand Rapids, MI 49506.

CALGARY: I am a 20-year-old Calvin College student looking for summer employment from June to September. I am experienced in farm work, working with young children and retail selling, but am willing to train for anything. I love the outdoors and am very eager, responsible and hard-working. Please contact: JoAnne Veeneman, 52 Lee Ave., Simcoe, ON N3Y 3K5; 1-519-428-0434.

ALBERTA/BC: Second year agricultural student is looking for a job in Alberta or BC. Have good farm and mechanical experience. Available April 24-Sept. 5. Please call or write: Tom Bruisema, 19 Fountain St., Guelph, ON N1H 3N5; Phone: 519-837-2745.

Tours with a Purpose

Tour #1: The Eastern Mediterranean and Holy Land. June 12-26, 1981. Stops scheduled for Greece, Jordan, Israel, Egypt, and Holland. Cost: \$1795 per person.

Tour #2: Europe. July 30 - Aug. 14, 1981. See Back to God Hour broadcast missions in action! Stops scheduled for the Netherlands, Germany, Switzerland, Italy, Monaco, France, and Belgium. Cost: \$1449 per person.

Tour #3: China. Oct. 13-30, 1981.

Worship in recently re-opened Chinese churches. Stops include Peking, Kweilin, Nanking, Shanghai, Soochow, Wuhsi, and Hong Kong. Cost: \$2959 per person.

All tour prices include the finest first-class accommodations (double occupancy), most meals, tips, excursion expenses, and incidental fees. For more information, please write or call:

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Rationality in the Calvinian Tradition

August 3-8, 1981
Toronto, Ontario
Sponsored by Calvin College, the Free University and the Institute for Christian Studies

Institute for Christian Studies

A conference to evaluate the contribution made by the Calvinian tradition to our understanding of rationality, both in the past and the present. It will bring together for concentrated discussion people who work with the relationship between being a philosopher and being a Christian, many of whom have concluded that the issue of the nature of rationality has been a crucial problem in their study. Registration for the week-long conference is \$50.

Apply to:
Institute for Christian Studies
229 College Street
Toronto, Ontario, Canada M5T 1R4

WOODSTOCK: Grade 12 student seeks summer employment, willing to do any type of work. Experienced working on a farm. Please phone 519-467-5452 or write to: Dan Alblas, R.R.#5, Woodstock, ON N4S 7V9.

IOWA: Dordt College student is in need of a summer job. Contact: Judy Reitsma, Box 451, Dordt College, Sioux Center, Iowa 51250 U.S.A., or call: 519-485-4584.

WOODSTOCK: I am an 18-year-old, Dordt College student looking for summer employment. I have had 2-3 years of farm experience, and available in the beginning of May. Bernard Klingenber, R.R.#6, Woodstock, ON, N4S 7V1. Phone: 462-2802.

*Looking for a job?
Advertise with C.C.*

Jarvis District Christian School

25th Anniversary Celebration

Tuesday, May 5th, 1981

6:30 - Banquet - Community Hall, Jarvis
8:30 - Rededication Evening - School Gym
(speaker, singing, entertainment, coffee)

This evening is for:

- All past and present school supporters and their spouses (this includes everyone who contributed in any way to our school).
- All past and present teachers and principals and their spouses.

Tickets for banquet - \$7.00 each

Deadline: Monday, April 27th

*Those outside our Christian School area
please contact E. Struyk - 772-5289.*

"Praise the Lord Choir"

presents

the 3rd Annual Festival of Dutch Sacred Music

Saturday, May 23, 1981

at 7:30 p.m.

to be held at the

Guelph First Christian Reformed Church, 287 Water St., Guelph Choirs participating will be from Burlington, Cambridge, Guelph and St. Catharines.

Everyone is welcome to come and share a part of a very enlightening evening of Dutch Sacred music. Refreshments will be served following the concert.

There will be a Dutch Service held

Sunday, May 24, 1981 at 5 p.m.

Rev. J.D. Hellinga will lead the service.

Everyone welcome!

LET'S PLAY CHESS

Editor: Pete Layer

KING SIDE ATTACK

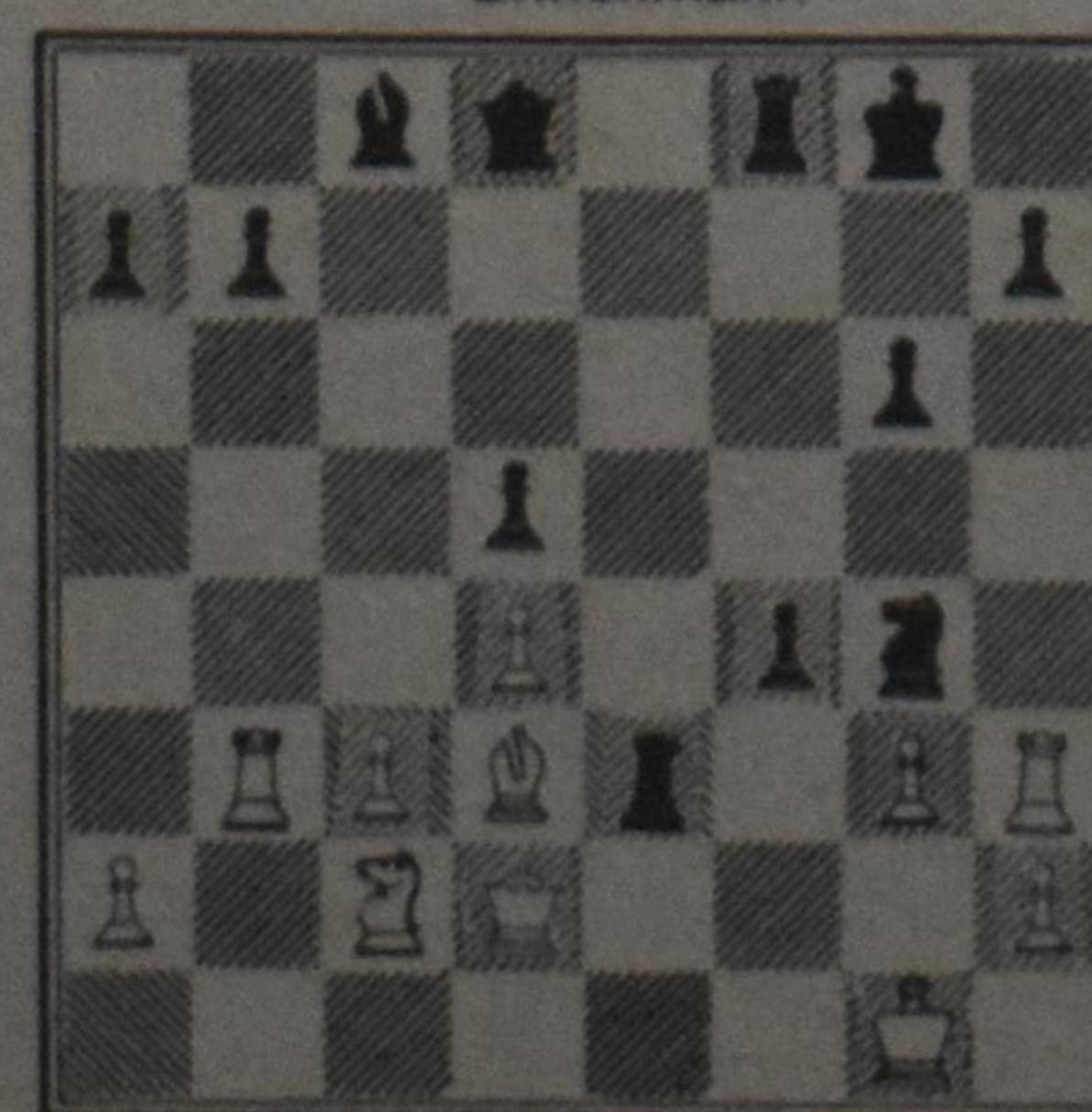
Prokes vs. Brinchmann

Beginners frequently place a Rook or Queen in front of their pawns in the opening moves. To place such a piece there to attack the enemy seems to be a strong maneuver as Mr. Prokes thought in the 1929 Szen Memorial Tournament. Mr. Brinchmann taught him a lesson, however, by showing the Knight can do a much better job. Let's all learn from this game.

White	Black	White	Black	White	Black
1. P-Q4,	P-Q4;	13. P-K4,	B-KR5;	25. B-Q3,	B-B1;
2. P-K3,	P-QB4;	14. P-KN3,	B-N4;	26. Q-Q2,	R-Q6;
3. P-QB3,	P-K3;	15. PxP,	PxP;	27. N-B2,	P-B5*
4. B-Q3,	N-QB3;	16. N-R3,	P-KN3;	28. NxR,	PxN;
5. P-KB4,	P-KB4;	17. Q-B3,	BxR;	29. Q-K2,	R-B7;
6. N-B3,	B-K2;	18. RxR,	B-K3;	30. Q-K1,	Q-N4;
7. o-o,	N-KR3;	19. B-N1,	Q-N3;	31. BxP (last ditch	
8. N-K4,	NxN;	20. R-B2,	NxP; effort to use the Rook)	32. RxNP,	BxR;
9. BPxN;	O-O;	21. Q-K2,	N-KN5;	33. Q-B1,	P-K7;
10. R-B3,	P-QB5;	22. P-QN3,	PxP;	34. Resigns	
11. B-B2,	P-Q2;	23. R-N2,	QR-K1;		
12. R-R3?	N-N5;	24. RxNP,	Q-Q1;		

* (See Diagram)

Brinchmann



Prokes

The Burlington Canadian Reformed Male Choir

presents a

Spring Concert

on April 25, 1981

at 8:00 p.m.

in the Rehoboth Canadian Reformed Church
on Highway 5, Burlington

CALENDAR of EVENTS

Ontario

April 25 Burlington, Can. Ref. Male Choir presents a spring concert at 8:00 p.m. in the Rehoboth Can. Ref. Church, Burlington.

April 30-May 2 International Christian Education Association Sunday School convention, St. Catharines, ON.

May 2 The London choir, director, Gerry Numan, and the Brampton choir "Praise the Lord", director, W. Hoekstra, perform a spring concert in the London Christian High School at 8:00 p.m.

May 9 The Brampton choir, "Praise the Lord", director, W. Hoekstra, and the London choir, director, Gerry Numan, perform a spring concert in the Second Chr. Ref. Church at Steeles Ave. in Brampton, at 8:00 p.m.

May 2 All Ontario Young Adults Day Rally will be held in Hamilton, ON.

May 15-18 All-Ontario Young Calvinist Convention, Wilfrid Laurier University, Waterloo, ON.

May 22 Organ concert presented by Christian Teeuwsen in the St. Thomas Anglican Church, 99 Ontario St., St. Catharines, at 8:30 p.m.

May 30 A duo recital featuring Harold de Haan, baritone and Fred Numan, pianist/organist sponsored by the Ambassador Male Chorus in Central Presbyterian Church, Hamilton, at 8 p.m.

May 30 Spring Concert presented by the Christian choir "New Life" at 8 p.m. in the Covenant Chr. Ref. Church, St. Catharines, ON.

June 15-17 Toronto: Christian Social Action Conference with special emphasis on Human Rights; sponsored by the Christian Labour Association of Canada and the Work Research Foundation. For more information and registration write CLAC, 821 Albion Rd., Rexdale, ON M9V 1A3.

July 14-16 Calvinette counselors convention, Hamilton, ON.

Aug. 20-21 Cadet counselors convention, Niagara Falls, ON.

Frisian Play: "Leentsje de Twadde" yn trye bidriuwen; by J. Fabricius, Fryske biwurking - J. Gerlofs.

April 24 — Woodbridge

April 25 — Vineland

May 2 — Bowmanville

May 9 — Jarvis

March 17 - April 28: Focus on the Family film series with Dr. James Dobson, seven consecutive Tuesdays at 8 p.m. Wellandport (ON) Christian School gym.

March 18 - April 29: Focus on the Family film series by Dr. James Dobson to be shown on seven consecutive Wednesdays at the Welland Christian Reformed Church, Welland, ON at 8 p.m.

March 24 - April 28: Focus on the Family Film Series by Dr. James Dobson, at the Stratford Christian Reformed Church for six consecutive weeks at 8:30 p.m.

Dordt College Concert Choir, under direction of Dale Grotenhuis:

March 24 — in Toronto; March 28 — 8 p.m. in Guelph CRC; March 29 — afternoon in Hamilton; March 29 — evening in St. Catharines. Please check times and location locally.

Brantford, Fri. April 17, 7:30 p.m.: Alexandria Presbyterian Church with the Bel Canto Singers of London, under the direction of Gerry Numan.

Hamilton, Sat. April 25, 8:15 p.m.: Christ Church Cathedral, with the choirs "Praise the Lord" and Brass Quintet.

Alberta and British Columbia

May 1 Second Spring Concert of the Joyful Noise Children's Choir at West End Christian Reformed Church, Edmonton. 7:30 p.m. Call R. Selles at 458-4696 for tickets.

May 2-8 Christian Medical Society 50th Anniversary, House of Delegates national meeting, Banff, AB.

Aug. 23-30 Billy Graham Crusade, Calgary, AB.

Don Van Polen special multi-media presentation: "HIS WORLD AND HIS WORD."

Thurs. Apr. 23 — 8:00 p.m., Coaldale Can. Ref. Church

Fri. Apr. 24 — 8:00 p.m., Taber First Chr. Ref. Church

Sat. Apr. 25 — 8:00 p.m., Brooks Chr. Ref. Church

Sun. Apr. 26 — 9:15 a.m., Calgary Maranatha Chr. Ref. Church* 7:30 p.m., Calgary First Chr. Ref. Church

Tues. Apr. 28 — 8:00 p.m., Kelowna Chr. Ref. Church* not confirmed

NEXT Issue

Dated	Mailed	Deadline for classified ads	Deadline for other advertising
Thurs. Apr. 16	Wed. Apr. 15	Fri. Apr. 10-10a.m.	Thurs. Apr. 9-10a.m.
Fri. Apr. 24	Wed. Apr. 22	Thur. Apr. 18-noon	Fri. Apr. 24-10a.m.
Fri. May 1	Wed. Apr. 29	Fri. Apr. 24-10a.m.	Thurs. Apr. 23-10a.m.

Books

Biography

Art and faith

Someone with Me, An Autobiography by William Kurelek; McClelland and Stewart, Toronto, ON, 1980; hc; \$14.95. Reviewed by Remkes Kooistra, D.Th., Waterloo, ON.

Two of the outstanding artists of 20th Century Canada are undoubtedly Emily Carr and William Kurelek. Both developed a style entirely their own. Both used their pen as well as their brushes. Both were deeply interested in humanity. Both looked beyond humanity for their ultimate peace of heart and mind: both found rest in their relationship to God.

For William Kurelek this was extremely difficult. His father, Metro, was a malcontent man, who hated his parents and left the

Ukraine when it had become part of Romania after World War I. Metro became a farmer near Whitford, Alberta and moved during his lifetime ever more to the East till he finally ended up in the Ontario Peninsula, around Grimsby.

Not only did Metro Kurelek harbor hateful feelings towards his parents, he also was hard on the children. This was detrimental for William who was afraid of his father, and as a result shy and clumsy. He often was the recipient of undeserved punishment.

Nevertheless, father Kurelek wanted his children to study and so they were sent to high school in Winnipeg. William and his brother did well in school academically. Underneath his scholastic successes, however, William suf-

fered severely. In some of his early childhood paintings he expresses terrifying feelings of violence. He often had the feeling that he was going out of his mind.

This indeed happened to him later. In England he had a severe nervous breakdown. In those days he kept on painting because he simply had to express himself. He went from one hospital to another and he even tried to commit suicide. His faithful friend and helper was Margaret Smith, an occupational therapist. She was the only one who seemed to understand him.

What changed things for William was his conversion which in itself was a slow process. In 1955 he joined the Roman Catholic church. A correspondence course

had been instrumental in his conversion. He writes that, "The whole of my life was moving towards sanity and wholesomeness as I set about the long but rewarding task of remodelling it on a day to day, God-centred pattern."

Finally William was discovered and gained recognition as one of Canada's great artists. But he himself states: "Fundamentally, I saw life in religious terms, my art in terms of a vocation, a calling by God to serve him in a specific way."

There are not many people with such a vivid imagination as Kurelek had and who at the same time have the ability to express their feelings in genuine art. Whoever has seen his series on the theme of the Incarnation, the birth of

the Christ child, will agree.

God gave him only 22 years after his conversion to paint. But Kurelek still speaks after his death and he will speak to many more, telling and preaching that all of life is religion.

This book is especially hopeful for people who suffer from psychic illnesses. Again we see that William even in his darkest hours of agony was not out of his mind; notwithstanding the E.C.T. treatment he remembers almost everything of that time.

Someone with Me, Kurelek completed just before he died from cancer in 1977, intends to give thanks and praise to God. This reviewer joins the author and his wife in doing this for this honest story of one of God's humble children.

Evangelism

Guide to meaningful witnessing

The Living Church, A Guide for Revitalization by Donald J. MacNair; Great Commission Publications, Philadelphia, PA, 1980; pb, pp. 167; \$4.50 (for six or more copies the price becomes \$3.75 each). Reviewed by Martin D. Geleynse, Montreal, PQ.

"Churches are living organisms. Like all living things, they need to stay close to the source of their life. But sometimes they stray and need to be brought back. This book has been written in order to give church leaders direction as they consider the task of revitalizing the church. It lays out various plans, principles and programs that contribute to making a congregation a living church" (Back flap).

Donald J. MacNair is Executive Director of National Presbyterian Missions Inc. of the Reformed Presbyterian Church, Evangelical Synod. He has been a pastor of

rural, suburban and inner-city churches and has been a consultant to churches regarding the planting, growth and development of the local church. From the views he presents in his book one can only conclude that he must have been an able and much sought-after consultant.

The first three chapters by themselves are worth the price of the whole book. They bear the titles: "The Conceptual Foundation of the Living Church," "Evangelism and the Living Church" and "Prayer and the Living Church," and in them the writer offers us delightful reading. I have seldom read such a beautiful and integrated view of the church and evangelism. It is to be recommended to all pastors and others who lecture about evangelism or give training in it in the local churches.

It is not possible to quote from each and every chapter. Just to give a taste of what is said, let me

quote from the second chapter, which in itself could function as a strategy statement for our denomination. I certainly like it a lot better than much of the other stuff that has been coming from our denominational offices. And it offers the most ringing response to the modern success-theories of church growth, offered by people like Robert Schuler and the like. The Home Mission Board should send our pastors to Donald MacNair instead of to Pasadena, CA!

But judge for yourself: "Evangelism is basic to the purpose of every local church. Evangelism is not, however, a ministry totally disjoined from the other ministries of the church. It is rather, a stage in a process - a process that begins and ends with God. Evangelism is the proclamation of the gospel of Christ to the world in order that men might turn from their sin and through faith in Christ be joined to

him, be conformed more and more to his image and be united with other believers in his body - the church."

So "Evangelism is a natural activity of a healthy church. Evangelism is a church's natural response of obedience to the command of God. It is a response that flows out of the joy of worshipping the living God and having fellowship with the children of God. Their joy is the dynamic that gets evangelism moving!"

"In a healthy church the members will be experiencing an increasing awareness of the lostness of the unsaved in direct proportion to their increasing awareness of the joy of being saved."

"Evangelism is not an optional ministry for the church. Nor does a young church (a new church) work up to the point in time where it can finally begin to evangelize. No, evangelism is a natural response of obedience which comes from

God's people as they worship and serve God."

These quotations should be sufficient to wet the appetite of everyone who knows the joy the writer is talking about. With the introduction to the book, the editor noted that "readers are advised that *The Living Church* is a very close relative of the author's two previous books (Baker Book House), both of which introduce concepts and practices that are fundamental to the proper functioning of the living church. The reader is encouraged to have these two books available for reference as he begins reading *The Living Church*. However, I have found that the book is eminently readable and usable by itself. It offers delightful reading.

Pastors, elders, deacons, church members, and especially those who write the evangelism policies of the denomination, will do well to consult it carefully. It ought to be given a prominent place on our shelves.

Een Nieuw Boek! "Doctor Algra, de Friese Senator"

Elke Fries, elke meelevende Nederlander kent de naam **Hendrik Algra**, hoofdredacteur Fries Dagblad (jaren). Zijn grote verdiensten op politiek, historisch (en "Dispereert niet ..."), en journalistiek gebied zijn bekend. Met het 100-jarig bestaan van de Vrije Universiteit heeft deze, **begenadigde en voorbeeldig Christen** een ere doctoraat ontvangen.

Belangrijke personen als Dr. Diemer, Dr. Zijlstra, Mr. De Gaay Fortman en vele anderen hebben een bundel artikelen geschreven in boekvorm. Het is een gebonden boek met een groot aantal foto's.

Dr. Jelle Zijlstra schrijft in de inleiding, "Een gelukwens met de doctorstitel, grote waardering en dank voor de zaak die Doctor Algra boven alles dierbaar is: *Het Koninkrijk Gods*". \$19.50

Enkele andere titels:

Oranje en Friesland, H. Algra, S. Andringa, A. Wijnsma	\$ 9.50
Beatrix onze jonge Koningin	8.75
De Ring van het Licht, Ype Poortinga, Friese Volksverhalen. Prachtboek in Nederlandse taal, 445 pagina's	20.95
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Jimme wegen binne oars, K. Stel - juist uitgekomen	8.25
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• De Tild haldt gjin Skoft, Selskip, Tetman de Vries	6440-024

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Biography

The uniqueness of the individual

Melissa: The Story of a Very Special Baby by Diane Braunstein Baumgartner; David C. Cook Pub. Co., Weston, Ontario, 1980; pb., 113 pp. Reviewed by Barbara Hudspith, Hamilton, ON.

Although *Melissa: The Story of a Very Special Baby* can be read at slightly more than an hour's sitting, it is a book of significance. It deals primarily with the birth of a baby who had hydrocephalus or fluid on the brain, the agony of the natural parents, the acceptance and final adoption of this baby by a foster family and finally the death of Melissa at two years of age.

The emotional effect on the reader is powerful but the book is tastefully done and not written with effect in mind. It is a realistic account of a young mother who gives birth to an abnormal child.

her subsequent guilt, fear and indecision and her eventual giving up of the child to a foster family. It is also the realistic story of a unique family of four boys and their parents, Diane and Tony Baumgartner, who decide to take on this fragile little sister and make her a meaningful and essential part of their lives.

Any parent who has a handicapped child would be helped and encouraged by this straightforward, frank story, as would anyone who works regularly with handicapped children or is contemplating doing so.

The religious conversion of the natural mother and of the social worker involved in Melissa's case are happy epilogues to Melissa's story but the theme of this book is undoubtedly the intrinsic worth of the handicapped child and his undeniable place in the creation.

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